

The CHRISTIAN CENTURY

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Divisions Not All Evil

A Symposium

Men For Men

By P. C. Macfarlane

Ideal Farewell Sermon

By Dr. J. H. Jowett

Church Conservation

By O. W. Lawrence

THE PRESENT HALTING PLACE OF THE UNITY MOVEMENT.—Editorial.

CHICAGO

The Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Methodist

When Charles J. Little died March 11, 1911, the church lost an inspiring teacher and a vigorous thinker. He was president of Garrett Biblical Institute and therefore wore the name of Methodist, but his ministry was to the church universal. He was a theologian who lived in the present, loving the Methodism of the past but aware of its present duty and ready to restate its theology in modern terms and to lay aside outworn conceptions.

Bishop Hartzell has been in Lisbon studying the religious aspect of the Portuguese revolution. He had interviews with President Braga and five of his ministers relative to the attitude to the Republic toward Christian work and as regards mission work under the Portuguese flag in Africa. The bishop was cordially received. He set forth the purposes of the Methodist Church in its mission field. Assurances were given to him that the government is not anti-religious, "but anti-jesuit and anti-reactionary."

"Liberty is to be granted to all creeds; churches can have their own schools; no religious instruction will be allowed in public schools."

The Deceitfulness of Sin.

The prophet Micah understood that a large part of his duty was to "declare unto Jacob his transgression, and to Israel his sin." All true teachers of religion have the unpleasant task of denouncing evil in the lives of their hearers. But the false prophets could denounce sin, too, and there are today seekers after popularity and notoriety who pose as incarnations of righteous wrath. They know the prejudice of the people and they fit their preaching to these prejudices. Jesus did not spend any of his time in preaching against the outcasts, for the outcasts knew they were sinners. The deceitfulness of sin had blinded the eyes of the Pharisee to his condition and it was therefore the sin of the Pharisee which Jesus exposed. On the difficulty of reaching the right man's conscience the *Northwestern Christian Advocate* says:

"Outbreking sin has no friends, no apologists. None will be found to excuse the thief, the adulterer, the murderers. When men are openly selfish and cruel, when they lie, cheat, or steal, when they quarrel, fight, or hate, when they are drunken or lustful, when they backbite, blaspheme, or defame, it is easy enough to classify them and to deal with them. The church is not in any serious danger from unashamed publicans and harlots; nor are such under any illusions as to the future, tragic and pitiful, which awaits them. But there is a class of sinners for whom the church has equal responsibility, and to whom, because of their avowed sympathy with religion, the church has an additional obligation of helpfulness, frankness. God looks upon no more pathetic, no more terrible sight than that of the average congregation gathered for public worship. There the saint and the sinner, the good and the bad, the obedient and the disobedient, the willing and the wilful, the guileless and the guileful, the innocent and the guilty, sit together to outward appearances all very much alike. It is hard to believe that a man may be saying the Creed, or singing a hymn of praise, or listening to the message of God and all the time be plotting the ruin of a business rival, or nourishing impure thoughts, or planning criminal conduct, or comfortably insensible to any thought of

God at all. What would a preacher's message be if he were only confronted with the spiritual temper of his people as he is with their bodily presence! One may think too well of human nature to be very serviceable in making it what it ought to be. And a minister's first duty is to think, not better or worse, of his fellows, but truly; and, in the light of an honest, serious study of them, fit his message to their need.

Shockingly Neglected.

Church members and ministers are very human and they allow trifling matters to interfere with their duty. Instead of fixing attention upon the spiritual possibilities of the men and women in the church and outside of it, they put the stress upon the beauty of the church building, the eloquence of the preacher, or the social status of the church. They allow slight misunderstandings to remain as walls between them and those whom they ought to help. Absorption in personal aims causes them to neglect modest, quiet souls that need friendship and guidance. The *Christian Advocate* has an editorial entitled, "Shockingly Neglected," in which the selfishness and carelessness of the church is condemned. A part of the editorial follows:

In a body of Christian churches or in congregations, it often happens that one after another of a small family dies until but one remains. The survivor's loneliness is a feeling beyond description; but frequently such members of society are entirely neglected, and they can only repeat the refrain, "Those who honored and loved me are gone and I am left alone." The dependent aged feel this excruciatingly. Strangers, especially those who have encountered adversity, grieve in the bitterness of their souls, "Of what use am I?" But more miserable than are they who by a single conspicuous act of vice have ostracized themselves and are shunned by all except those whom they themselves would gladly avoid. There seems in the world a strange inequality in the distribution of social odium as the result of alleged or real wickedness. Here is one who has been vicious all his life, taking little pains to conceal it. Yet he is popular and has many friends. Another is overtaken in a single act of sin, and all turn against him.

There are many in every community who, if they think about it, and doubtless they do, have no reason to believe that any one cares whether they are or wish to be, Christians.

The Overchurched Village.

The overchurched village is receiving its share of attention just now. It is a disgrace to Christianity. On the necessity of weeding out some of the organizations in such villages the *Central Christian Advocate* expresses itself in this fashion:

Where a village is burdened with more churches than are necessary, why do not the people in that village have common sense enough to get together, and weed out some of the unnecessary organizations, and work together in a kind of municipal Christ-like spirit? These villagers do not hate each other; they do business with each other; they believe that others than their own little coterie of members will get to heaven. Why not carry this good sense over into their ecclesiastical practices, and weed out those which are all right only they are so thick they prevent any and all from growing and flourishing and assuming a real leadership and proving a real blessing to the village in which these neighbors live together, ought to live together, and but for this do in something like concord?

We are told that the laymen are getting tired of this needless multiplication of churches in their village. Are they? Where? The trouble is they are not tired enough.

When they do get the tired feeling in earnest, this foolish and empty over-churching of many of our villages will stop.

Tipping Off Evangelistic Futures.

The *Central Advocate* delivers a blow at pseudo-evangelism in these words:

A ticket advertising a revivalist and his campaign in a city not far away gave the number of conversions up to that minute and concluded by saying that 300 more conversions were expected during the ensuing week. No information is vouchsafed as to how the evangelist got his tip that 300 was the stunt for the ensuing week. In short it was bald presumption. Not long since the head of an educational institution made the business-like statement in chapel that all but a certain number had got converted in the special meetings, and inasmuch as the special meetings would continue only four days longer he desired those who had not yet got converted to do so immediately because he wished to report that the entire institution had got converted as it would help the standing of the school. Precisely so. Another evangelist who was just starting in business brought forward the argument that the congregation ought to get right up and come forward and get converted because he was new in the business and the congregation ought to encourage him. Again, precisely so.

Congregational

The Uses of Passion Week.

Dr. W. E. Barton, Oak Park, spoke on the "Use of Holy Week in Deepening the Spiritual Life of the Church," before the Chicago Congregational Ministers' meeting recently. He began the observance of Passion Week about sixteen years ago when he was pastor in Boston, and has continued it ever since with ever growing interest.

Dr. Barton's church always celebrates the Lord's Supper on Thursday evening of Passion Week with only the church members present, gathering them as closely about the table as possible. "With my church," said Dr. Barton, "the great problem is not outbreking wickedness, but indifference to Christ." It is his testimony that though his church still observes the week of prayer, it is subject to the law of diminishing returns. He has annually a class of boys and girls in preparation for church membership at Easter. This class meets weekly throughout Lent and at present numbers 39.

Rev. B. F. Aldrich, Wellington Avenue Church, spoke on the "Use of Holy Week as an Evangelistic Opportunity." He began to observe Passion Week seventeen years ago at Pontiac, Michigan, overcoming the opposition of deacons who feared it might "land the church in the bosom of the Romish church."

Dr. Aldrich regards Passion Week as the Climax of the church activities of several months. He believes in constant personal evangelism. Two factors are not to be overlooked; (1.) The personal touch of a loving soul with a soul to be saved; (2.) Silent evangelism. He said, "I cannot pursue any kind of evangelism that violates the privacy of the soul." He divides the church year into three periods: (1.) September to Christmas. The reunion and rallying and organizing period, with Christmas as the climax. The main thought of this period is the giving of self. (2.) Week of prayer until Easter. Even if apparent returns are "diminishing," it is a good time with which to start the year of spiritual power. The main thought of this period should be "the new life in Christ," with Easter as the climax. (3.) After Easter is the "big job" of the year when parks are open, automobiles are out, picnics, etc., attract the people and church work must be "featured" in order to get the people out. Dr. Aldrich, also has a pastor's class which is a feature of his week.

S. J.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLEY.

EDITORS

Where Unity Progress Halts

It grows plainer with each fresh development toward unity that the two points at which the problem rubs are the ordinances and order of the church.

Reduced to specific items, it may be said that the two dogmas of immersion-baptism and the historic episcopate are the outstanding, if not the only remaining, obstacles in the way of union, where union is earnestly desired.

This is not to say that all now remaining to be done is to solve these two problems and we will have union. Far from it. What clogs the wheels of union primarily is not conscientious differences over doctrines and practices, but the sheer sodden inertia of denominationalism. Property is involved; personal leadership is involved; pride is involved; a clannish-tempered sectarian press is involved; ignorance, lack of vision and desire are involved. All these make the really fundamental problem of Christian unity.

But where the passion for unity has been born, where the vision has been vouchsafed, where the issues are not confused by property interests or personalities or a press whose very life depends upon the preservation of the clan spirit, there the problem revolves mainly about these two questions of status involved in immersion-baptism and episcopal ordination.

The question of creed is not any longer insurmountable. Baptists, Methodists, Congregationalists, Episcopalians, Disciples, are consciously tolerant of widely differing theological views. The refusal of the Presbyterian church to displace the Westminster Confession by a new up-to-date creed is now interpreted as a recognition by this great church of the fact that the day of creed-making is past. It is better to keep a creed long since passed into disuse, and incapable of being used, than to risk the grave problems involved in formulating and applying a new creed.

The great denominations are practically without human creeds.

The question of name is rapidly solving itself. The pride of name is relaxing. Federation has been rich with suggestion at this point. "The Federal Council of the Churches of Christ in America" is a title in which much of the pride of sectional names is being sunk.

The question of open or close communion has lost its sharpness in the last hundred years. It will be recalled that the offense of Thomas Campbell, a Seceder Presbyterian, one hundred years ago, lay in the fact that he invited all Christians of all sects to unite with his people at the Lord's table. Close communion, while not always formally established, was the common practice in all sects. Today it survives in the Baptist church only, and in that church only in the less progressive communities.

The question of ritual, it is now seen, presents no great difficulty. It is being frankly conceded by leaders of the Episcopal church, both Anglican and American, that the type of service in the united church may safely be left to each local congregation. If a congregation wishes to use the rich historic prayers and rubrics there is no reason why it should not belong to the same body as a congregation whose preference is for extemporaneous prayers and a less formal worship.

Thus the mists are clearing away. But as they lift, two institutions stand out in the pathway of unity, holding within themselves the actual consciences of their devotees. One of these, the historic episcopate, concerns itself with the status of the ministry. The other, immersion-baptism, concerns itself with the status of church membership.

The Baptist communion raises the question of membership status. The logic of Baptist procedure is as follows: Jesus Christ made baptism the door into the church. Immersion is essential to baptism. We cannot, therefore, recognize as members of the church those who have not been immersed. There are strong Baptist voices raised in our day, especially in England, against this logic and this practice, but it is this conception which historically underlies Baptist procedure.

The Episcopalian communion raises the question of ministerial status in its dogma of the episcopate. The logic of Episcopal procedure is as follows: Jesus Christ established a sacred order of

ministers in his church. He conferred grace upon the twelve apostles by the laying on of hands. In the same manner the twelve conferred grace upon bishops in the early church, and they upon their successors, until the present time. This line has never been broken. No man may administer the sacraments of the church unless he be ordained in the line of this succession.

These two institutions, resting upon the basis of dogmas, are the rubbing places of all the plans for union that have been as yet devised.

There can be no union so long as one party to the union invalidates by its teaching and practice the status of the ministry of the other participants in the union.

Much less can a union be attained while one section of the church refuses to give full and complete recognition of the churchly status, as well as the Christian character, of the membership of other sections of the church.

Leaving the episcopate out of the reckoning at this time, it is important for Disciples of Christ to make clear to their own hearts just what their attitude and practice should be with respect to those Christians who have not been immersed. Shall Disciples, like Baptists, insist that such Christians must be re-initiated into the church as a condition of fellowship, or shall they welcome them as they are, acknowledging without reservation or condescension that they are already full members of the Church of Christ and as such have a right to the fullest fellowship we can give?

Earnest men and women in the length and breadth of the Disciples' brotherhood are today facing this question with troubled hearts. The reason the problem disturbs Disciples more acutely than Baptists is that Baptists have never questioned their right to be a separate sect. They accept frankly the denominational order of the church. It has never occurred to them as a body that the denominational order is wrong, that it is wrong to be a denomination.

Therefore Baptists are not troubled with the sense of inconsistency in confining their fellowship to those only who were immersed at baptism.

But with Disciples there has been from the beginning a strong conscience on the question of the unity of God's people. Their passion for unity is the root out of which their movement has grown. They cannot admit their right to be a separate sect. They cannot acquiesce in the denominational order of the church. They cannot with an undisturbed conscience practice division.

Therefore Disciples are troubled with a sense not only of inconsistency, but of wrong-doing, when they perceive that the radius of the circle of their fellowship stops short of the full length of that of the Church of Christ.

In a recent issue of *The Christian Century* the embarrassment and opportunity faced by our missionaries in foreign lands was described in the words of missionaries themselves. At the Federation Conference of most of the Christian bodies of India, the action of Disciple representatives in accepting the principle of the validity of the membership and ministry of all participating bodies in the proposed federation, was set down as a signal step toward the practice of Christian union.

But the problem is hardly less poignantly felt by Disciples in our own land than by those on the foreign field. True it is not troubling the pastor or congregation the extent of whose vision is simply to build up a successful church of the Disciples' "faith and order." They have forgotten what manner of spirit they are of, and have adopted, consciously or unconsciously, the sectarian point of view.

But in those hearts where the plea for unity is taken seriously,—whether in village, county-seat or great city,—where the problem of unity is grappled with in dead earnest as a problem that cannot be solved by benevolent absorption and ought not be postponed to that far-off day when there will be no longer any baptism controversy—in such hearts it is becoming plain that the practice of Christian union demands the joyful reception into our fellowship of all whom Christ has received into his.

Social Survey

Postal Savings Bank Success

The United States postal savings banks proved to be even more successful in their second month of existence than in the first. Deposits during the second month were more than 23 per cent greater than in the first. Feb. 28 there were 3,664 accounts in the forty-eight banks, with a net aggregate deposit of \$133,869. During the two months, 259 accounts were closed by withdrawal. The average deposit was \$21.50. Globe, Ariz., headed the list with an average deposit of \$70.63, and Clinton Forge, Va., had the lowest average, \$9.06. The total population of all cities in which postal savings banks have been established is 370,000. Statistical experts figure that if all money-order postoffices were equipped with banks and were patronized in the same proportion, an aggregate of deposits of \$200,000,000 would result. The last congress appropriated \$500,000 for the extension of the service and Postmaster-General Hitchcock is preparing to establish savings departments in 250 more offices. These will be opened as rapidly as possible.

Famine and Plague in China

China is in a sad plight. Not only is she being harassed on her northwestern border by the threat of Russian invasion, but within she is struggling with a famine, and creeping down into the heart of the empire from the north is a terrible plague. Her plight is truly pitiable. For months her people have been slowly starving, and it will yet be three months before they can expect any relief from their own crops. Many hundred thousands of people are reduced to eating roots, sweet potato vines and turnip tops. Even this wretched food is hard to get and the people soon become anæmic and their faces take on that ghastly look of starvation. In this weakened condition, thousands are fleeing from the northern provinces, hoping to escape the ravages of the plague monster. A few succeed. Many carry the plague with them and spread it. The Chinese sleep three or four in a bed in small and poorly-ventilated rooms. Few things could spread the plague more rapidly than this. In many cities the people are dying by the hundreds every day, and since the ground is frozen, the bodies cannot be buried. Cremation has been resorted to in a few places, but usually the bodies are left lying exposed till burial is possible. Various devices have been resorted to in the effort to stamp the plague out, and China has called eminent physicians from the United States and from many of the principal countries of Europe to come and aid her. There seems to be several forms of the plague of which the greater number of cases are pneumonic and bubonic. Vaccination was introduced to some extent, and it will be given a thorough trial, but it is not thought to be as effective as smallpox vaccination. So far the most effective means discovered of stamping out the disease is by force of arms to totally cut off the infected district from all outside intercourse. The plague must be fought by the Chinese themselves, with what assistance a few foreigners (particularly missionaries) can give them. But the outside world must aid them in securing food to ward off the worst of the famine, or they will have starved by the millions before their crops ripen. Several large consignments of food have already been sent to their relief, but already much more is needed, and the sooner it is sent just so much more relief will it afford.

The Secretary of the Interior

Though much more slow of action in the United States than in most democratic governments, public opinion at last prevailed and Secretary of the Interior Ballinger has resigned. Thus the only solution of a bad situation was accomplished. From the first the selection of Mr. Ballinger was unfortunate and has been the source of much embarrassment to President Taft. We admire Mr. Ballinger for his refusal to resign while under fire, but his failure to inspire public confidence has greatly impaired his usefulness as secretary and has made his withdrawal necessary now. For him to have radically changed his attitude toward the Cunningham coal claims and several important policies would only have drawn upon him further severe criticism. The change in the cabinet will make possible this change of attitude with a minimum amount of friction. It is unfortunate that some of the president's correspondence was made public. In accepting the resignation, President Taft said: "I have had the fullest opportunity to know you. . . . To know your motives and to know the motives of those who assailed you. . . .

I do not hesitate to say that you have been the object of one of the most unscrupulous conspiracies for the defamation of character that history can show. I have deemed it my duty, not only to the government, but to society in general, to fight this battle to the end, confident that in the end your fellow-citizens would see that their impressions of you as a man and as the administrator of a high public office were false and were the result of a malicious and unprincipled plan for the use of the press to misrepresent you and your actions, and to torture every circumstance, however free from detrimental circumstance, into proof of corrupt motive. . . . Every fiber of my nature rebels against such hypocrisy, and nerves me to fight such a combination and such methods to the bitter end, lest success in this instance may form a demoralizing precedent. . . .

It has been made evident that I was and am the ultimate object of the attack; and to insist, against your will, on your remaining in office, with the prospects of further efforts against you, is selfishly to impose on you more of a burden than I ought to impose." This violence of language is in striking contrast with his judicial temperament. By thus unreservedly endorsing Ballinger and his policy he has shackled the new secretary with difficulties not easily brushed aside. Walter L. Fisher, a Chicagoan, and a man who will restore confidence in the hearts of the people, is the successor. His previous participation in public affairs includes the satisfactory adjustment of a chaotic traction situation in Chicago, and the founding of the Municipal Voters' League; and he is now vice-president of the National Conservation Association. This is a guarantee that the difficult questions of the new office will be settled satisfactorily. Mr. Fisher is unquestionably a progressive, and it is not surprising that Mr. Pinchot and his friends regard his appointment as a vindication of all they contended for.

Anglo-American Peace Movement

President Taft's proposal in recent speeches, to negotiate treaties with foreign countries in furtherance of the world peace project, has been received with enthusiasm in England. That country would welcome overtures from us toward the negotiation of such a treaty, but feels that it cannot itself formally open the question, since the United States once rejected a treaty of substantially the same character, namely the Olney-Pauncefote negotiations. The Times (British) declares that Great Britain is as ready as it formerly was to accept an arbitration treaty and that if it can be shown that the American people want it, negotiations will not prove a failure. Before the house of commons Sir Edward Grey, referring to President Taft's arbitration speech, said in part: "Such a statement ought not to go without response. We should be delighted to have such a proposal made to us. We should feel that it was something so momentous and so far-reaching in its possible consequences that it would require not only the signature of both governments, but the deliberate and decided action of parliament. That, I believe, would be given." He emphasized the great financial drain of war and armament. "The great nations of the earth are in bondage—increasing bondage—to army and navy expenditures . . . and in some future years they will discover, as individuals have discovered, that law is a better remedy than force . . ." "If two of the greatest nations should thus make it clear that under no circumstances were they going to make war again, the effect of their example upon the world would have beneficent consequences. In entering an agreement of this kind there would be risks and you must be prepared for some sacrifice of national pride." Sir Edward also touched another vital side of the question when he said that nations entering into such an agreement might be exposed to attack by a third nation. "This would probably lead to their making another agreement to join one another in any case of quarrel with a third power, in which arbitration was refused." In conclusion the secretary said: "The general adoption of such a system might leave some armies and navies still in existence, but they would remain, not in rivalry, but as the world's police." All of Europe is aroused by the prospect of this treaty and are keenly watching for developments, for all realize that if any two powers are ready for such a treaty, England and the United States are those two.

Rev. A. C. Dixon, of the Moody Church, Chicago, has been called to the Metropolitan Tabernacle of London. Dr. Dixon went to Europe in December. His associates of the Moody Church expect him to return to Chicago about April 1. At the church it was said that no information regarding the call to Dr. Dixon or the likelihood of his accepting it was procurable there. Dr. Dixon is fifty-seven years old and held pastorates in Asheville, N. C., Baltimore, Brooklyn and Boston before coming to Chicago. He is a brother of Thomas Dixon, well known author.

Editorial Table Talk

Sacrificing the Best for the Good

In a vigorous paper on Evangelism, Rev. L. J. Marshall addressed Kansas City Disciple ministers recently. Mr. Marshall is pastor of Wabash Avenue Church. He declared that the popular methods of revivalism are cheapening and vulgarizing the church. "The advertising resorted to strikes me," he said, "as not the method of the lowly man of Galilee. It savors too much of the theatre and patent medicine." Mr. Marshall was not disposed to deny that good is done by modern evangelism, but he contended earnestly that these methods are cheating the churches out of much better results. The Christian Century agrees with this analysis. A time of reckoning will surely come to a congregation or a brotherhood whose processes of growth depend upon artificial stimulation instead of natural nourishment and exercise.

Supplying Both Pulpit and Pews

A church without a pastor suffers not only from a vacant pulpit, but from vacant pews as well. The problem of "supplying" the pulpit is not so difficult of solution. But the problem of "supplying" the pews is troublous. The Presbyterian church of Vincennes, Ind., hit upon a scheme that worked both problems at once. They invited the pastor of the Christian church, Rev. Edgar F. Daugherty, to fill the pulpit and bring his entire congregation with him to fill the pews. He accepted, and preached a sermon on "The Finest of the Fine Arts," which, when interpreted, was shown to be the art of living together. These Vincennes Presbyterians and Disciples seem to be cultivating this fine art, for they have been holding pretty intimate relations recently. For one thing, the Disciples' Brotherhood entertained the Presbyterian Brotherhood at a banquet recently with Rev. Dr. Charles Little, of Wabash, moderator of the General Assembly, as the guest of honor. "Behold, old things have passed away and all things are become new," is the quotation made by a local newspaper in commenting on these signs of a new and happy fraternity between the churches.

Who Can Forbid Those Whom God Accepts?

The Gospel Advocate (Nashville) quotes a part of The Christian Century's editorial concerning the reception of Congregationalists into fellowship without demanding their re-baptism, and says,

The trouble with the editor is that he writes as though human beings could receive any one into the church of Christ. When men obey the gospel, God receives them. When the believer is baptized into Christ, God receives him into the church of which Christ is the head. "And the Lord added to them day by day those that were saved."

The Christian Century's "trouble" is quite the opposite of that stated by The Gospel Advocate. It is just because God has already received these Congregationalists into the church that no man or congregation of men have the right to keep them out or to demand that they be re-initiated into the church. The members of the Congregational church are just as truly Christians, just as truly members of the church of Christ, as are the members of the Disciples' church, who presume to sit in judgment upon them.

It is a serious business, when one thinks of it, to stand at the door of the church and forbid any Christian the fullest fellowship therein.

If the church were a mere social or literary club, if it were a human institution, then we might set up our ideas of the terms of entrance there. We could make those terms whatever we might wish. But if the church is a divine institution and Christ is the head of it, He determines who shall have fellowship in it and he has received into His church these Congregationalists under discussion, and Methodists, and Presbyterians, as well as Baptists.

Who are we that we should stand in Christ's place and presume to lock and unlock the kingdom of God? What right have we to choose and select among the great company of God's people those with whom we will have fellowship, and reject others? "What God hath cleansed, that call not thou unclean!" Whom God hath added to the church, them treat not thou as outsiders!

The mischief-working conceit lying at the root of the whole sectarian order is the assumption that men may tamper with the divine church of God, narrowing and dividing it by imposing upon it their private understanding of the Scripture. The point made by

our contemporary is vital. Human beings indeed cannot receive any one into the church of Christ. No more can they rightfully reject from the fellowship of the church those whom God has already received into it.

They who select from among Christ's people those whom they will fellowship, and reject others, are treating the church as a mere human, not a divine, institution. They are tampering with the divine order. Only those who strive to make their fellowship as wide as the Church of Christ are showing full respect for the divine will.

Certainly only such may be truly said to practice Christian union.

Hugh T. Morrison, Sr., whose forty-two years of labor as pastor and evangelist among the Disciples has brought enduring blessing to many churches in the United States and Canada, passed to his reward last Sunday morning, from the home of his son, Charles Clayton Morrison, in Chicago. He was 68 years old, and had been ill for a year. It is expected at this writing that A. McLean will conduct the funeral service at Springfield, Ill., on Wednesday.

Our Debt to the Baptist Brotherhood

The Baptists have emphasized the importance of individualism in religion. They have insisted that only those who made the choice for themselves be admitted to membership in the church. "A visible believer, or disciple of Christ Jesus," wrote John Clarke, "is the only person that is to be baptized, or dipped with that visible baptism, or dipping of Jesus Christ in water, and also that visible person that is to walk in that visible order of his house."

The entire separation of church and state has been taught from the beginning of Baptist history. Roger Williams wrote: "This tenet of the magistrates' keeping the church from apostatizing by practicing civil force upon the consciences of men, is so far from preserving religion pure that it is a mighty bulwark or barricade to keep out all true religion." Again, "If the elders and churches and ordinances of Christ have such need of the civil sword for their maintenance and protection (I mean in spiritual things), sure the Lord Jesus cannot be excused for not being careful either to express this great ordinance in his will and testament, or else to have furnished the civil state and officers thereof with ability and hearts for this their duty and employment, to which he hath called them."

The charter which John Clarke secured for Rhode Island and Providence Plantations in 1663 doubtless reflects the sentiments of this Baptist leader. It provides "that no person within the said colony, at any time hereafter, shall be anywise molested, punished, disquieted, or called in question for any differences in opinion in matters of religion which do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences in matters of religious discernments."

The principle of freedom appears in the charter of Brown University. "Into this liberal and catholic institution shall never be admitted any religious tests. But, on the contrary, all the members thereof shall forever enjoy full, free, absolute, and uninterrupted liberty of conscience; and that the places of professors, tutors, and all other officers, the president alone excepted, shall be free and open for all denominations of Protestants; and that youths of all religious denominations shall and may be admitted to the equal advantages, emoluments, and honors of the college or university; and that the public teaching shall, in general, respect the sciences; and that the sectarian differences shall not make any part of the public and classical instruction."

Baptists have been zealous in promoting the study of the Scriptures. No religious body has a right to claim a monopoly of zeal for searching the Scriptures, but Baptists have been in the front rank of those who have advocated religious instruction for all.

The confidence of Baptists in the judgment of the individual and their willingness to trust men with the Bible in their hands, has led them to oppose the tyranny of religious organizations. They can organize for work. They have their missionary, educational, and benevolent institutions which are supported by systematic efforts, but the man who presumes to think for his brethren or to give orders for their conduct quickly discovers that he is not the only Baptist that his opinions. [Midweek Service, April 5, 1 Cor. 12:12-27.]

S. J.

The Visitor

It is always a pleasure for a Disciple to find himself in Kansas City. In a certain sense it is the chief headquarters of the brotherhood. This does not mean that it has ever demanded particular official recognition, although, to be sure, the office of the Board of Church Extension is located there. But it has the distinction of being the one city in the country where the Disciples are in the lead in almost every activity. It gives a member of the Christian Church a fine feeling of being taken seriously when he looks around upon the business buildings that belong to Disciples, and knows that some of the strongest men in the city are his brethren in the church.

We recently lost a minister from our circle in Chicago who was lured away to one of the important cities of Missouri. When he was asked by the pastor of the Methodist Church nearest him why he was leaving, his response was that it had always been his hope that he might minister before his death to a church of the Disciples that outranked the Methodists in size and influence! Almost any of our Missouri churches might make this claim, and certainly in Kansas City the Disciples are rapidly coming to their own.

In addition to great churches admirably equipped and thronged with enthusiastic congregations, they are busy in many other activities which bear directly upon the progress of the kingdom in their city. The latest effort of this kind is in the interest of a hospital which will be really the first competent work of this character ever undertaken by the Disciples. The munificent offer of Mr. Long to cooperate to a most generous degree in the financing of this institution, and the hearty response that his offer has met on the part of the Disciples of Kansas City, insure an institution that will be in every way adequate to minister to the physical needs of that city as a contribution from the Christian Church. To be sure, there is no public institution that requires ampler resources or a broader foundation of professional skill than a hospital. But the men who have this plan in charge are a guarantee that the most approved equipment will be sought, and the most competent staff of physicians, surgeons, and nurses will be employed. Kansas City will thus lead in a movement which ought to spread throughout the country, and which will do as much to interpret the humanitarian and social interests of our people as anything they could undertake.

The churches of the Disciples in Kansas City are a joy and an inspiration to one who comes from almost any section of the country. The Linwood Boulevard Church, of which Burris A. Jenkins is pastor, is in possession of a beautiful and commodious house of worship located in one of the most important and rapidly growing parts of the residence district of the South Side, and equipped with a competence and taste that leave little to be desired. The auditorium is one of the most charming and satisfactory in the brotherhood. The congregations are very large, testing the edifice to its capacity.

The Men's Class, of which Dr. W. H. Schutt is the president, recently provided a series of biblical lectures which were attended by audiences that completely filled the auditorium. The class financed the enterprise without assistance, and brought the lectures to the attention of the entire city by an admirable scheme of publicity which included the use of posters, street car announcements and newspaper reports. A men's class like that is a strong right arm to any minister.

The Independence Boulevard Church has recently completed its auxiliary plant, with splendid facilities for Sunday-school and social work, including a complete gymnasium. This great church probably has a more elaborate equipment than any other in the brotherhood, and indeed few churches outside of the cathedral class, could boast of more in way of a plant. Dr. Combs, the pastor, is ably assisted by James Small in the capacity of church visitor and organizer. The executive staff of the church includes nearly a score of workers, all of whom are kept busy with the responsibilities of the great organization. A recent meeting by the Scoville company of evangelists added more than six hundred members to the roll. The influence of Mr. Long in the affairs of this church is profoundly felt by all of its members. He has been more than

generous to its interests throughout his entire connection with the church.

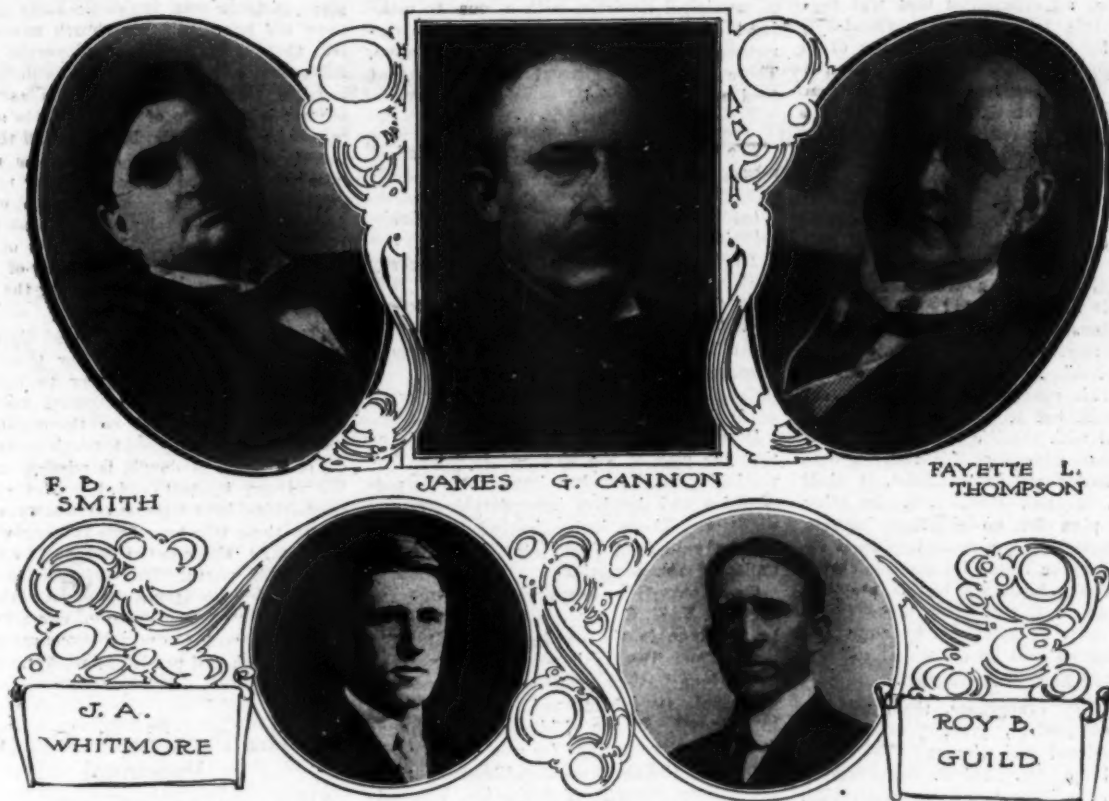
It is impossible to speak in detail of the congregations that are advancing so rapidly to influence and success in this great city. The First Church, whose pastor, Dr. Richardson, has been so long and so ably in charge of its interests, faces, as all downtown churches face, the problem of future efficiency. It is splendidly located to do a great and effective work in the business section of the city. It ought to have a new plant and a competent endowment, and the Disciples of Kansas City, both of its own membership and of the city at large, should see that this equipment is provided. Out from its membership have gone some of the most valuable members in the other churches. And the mother church is now in need of a plant that shall enable it to minister to its downtown environment, and an endowment that shall support not only one but several ministers in the aggressive work which Dr. Richardson has illustrated throughout his relationship to that church.

As an example of the manner in which the Kansas City churches grow, the Wabash Avenue Church may be mentioned. Only a few months ago it called to its leadership L. J. Marshall, then of Independence. The church has just completed and dedicated the first or basement floor of its new building. This is a splendid plant already, and when the auditorium is constructed it will be a structure of noble proportions adequate to the work of this energetic congregation and pastor. It was a joy to see these people in their gatherings during a series of biblical studies which, in spite of the fact that regular admission was charged, were attended by audiences that filled the temporary auditorium. Mr. Marshall and his people will be heard from in every enterprise that promotes the common good in Kansas City. Already he is the prime mover in the securing of the hospital fund, and is recognized as a man of aggressiveness and courage.

The ministers' meetings held by the Disciples in Kansas City are always full of interest. They are held in the First Church, and usually enjoy the presence and counsel of such a veteran as Dr. T. P. Haley, who is the venerable and beloved father of all our churches in Kansas City, and whose sweetness of spirit and wisdom in counsel are estimated at their full value by the group of younger ministers.

During the Visitor's stay in Kansas City one of the sectional conventions of the "Men and Religion" movement was held at the First Congregational Church. Delegates were present from all the neighboring states, including Texas and Oklahoma. R. A. Long was the president, and E. E. Elliott secretary. Some of the strong leaders of the movement, including Fred B. Smith of New York, were present to give counsel and direction to the gathering. The business session, the seasons of prayer, the hours devoted to addresses, and the social periods in which meals were served in the church, were delightful to all who had the privilege of participation. And most of all was there the satisfaction felt by the Disciples in the fact that they have adequate and representative voice in these interdenominational gatherings, where the principles of Christian unity and of world-wide evangelism are considered.

One of the pleasures which a stay in Kansas City affords is the opportunity of seeing in their own offices the men who are making history, locally and throughout the brotherhood. The Disciples are always sure of a welcome in the sumptuous offices of R. A. Long, where the president of the Long Lumber Company shows himself as much interested in the progress of the work elsewhere as in the immense business concerns with which he is identified, and the church interests for which he is so largely responsible. In the same building P. C. Macfarlane, the secretary of the Brotherhood of the Disciples and the editor of "Christian Men" has his offices, and is sure to have some interesting item of news in reference to the progress of the Brotherhood in the churches. G. W. Muckley, the veteran and successful secretary of the Board of Church Extension, has recently taken new offices in the New England Building, where the interests of houseless churches are considered monthly by a board including the best men in Kansas City. Mr. Muckley spends much of his time in visiting the churches, a work which ought soon to be committed to the hands of assistants, so that his own experience and administrative ability may be more wholly utilized in the work of the office. These are only a few of the many men whom it is worth while to meet when a Disciple is passing through Kansas City. And it is certain that still greater things than any yet attempted are to be undertaken in that metropolis of Missouri.



Men Assume Responsibility for Men

Story of the "Men and Religion Forward Movement" Idea

BY P. C. MACFARLANE

Secretary Brotherhood of Disciples of Christ.

During the Laymen's Missionary Convention in Chicago, in May, 1910, there was a meeting of the General Secretaries of the Brotherhoods of the nine or ten leading Protestant Communions of North America. In the course of consideration of the many problems common to Brotherhood workers in the various religious bodies, the question of evangelism of men and by men came up. At this juncture, Rev. Frank Dyer, General Secretary of the Congregational Brotherhood, arose and outlined tentatively a great campaign in behalf of men and boys, to be undertaken by the Brotherhoods jointly, during the year 1911.

The Urgency of the Work.

As Mr. Dyer proceeded, there grew upon his hearers a sense of the urgency and the possibility of such a campaign. It ought to be undertaken. Here in this joint session of Brotherhood secretaries, representing four million Christian men, was the point of contact which had not hitherto existed, and the very attainment of which multiplied the responsibility and freighted the opportunity with a sense of immediacy that was unescapable. Hardly had the idea been taken hold of in round table discussion when it developed that the International Sunday-School Association, through its General Secretary, Marion Lawrance, and the Superintendent of its Adult Department, W. C. Pearce, had for five years been contemplating just such an enterprise. When it was further learned that the Religious Work Department of the International Y. M. C. A. had been brooding similar plans for uncounted years, and was just now preparing to launch them, the feeling came to the conferees with redoubled force that the confluence of so many minds and the convergence of so many powerful organizations upon a certain line of activity at the same particular time, revealed the presence of the

Spirit of God moving upon and moulding the thoughts and energies of his servants for some mighty manifestation of his power. Humbly, reverently, it was decided to abandon any thought of an independent campaign of the Brotherhoods alone, and adjournment was taken with the understanding that a joint meeting of the International Y. M. C. A., the International Sunday School Association and the Brotherhood Secretaries, should be held in New York at the Manhattan Hotel on May 18th, following.

At this meeting, James G. Cannon, president of the First National Bank of New York, presided, and at this meeting also Fred B. Smith was revealed to all of us as the genius best fitted to lead the campaign. There were fifty men present, many of whom were far called.

View-points Happily Harmonized.

It was immediately apparent that the three great organized forces would cast in their lot together, albeit the discussion which was inevitable revealed the fact that in the beginning each went in as an organization. There were discussions marked from the "Y. M. C. A." view point. There were "Sunday School" talks and "Brotherhood" opinions. Let me anticipate by saying that in six months this condition has disappeared. All are fused in one purpose; all are seeing from one point of view. The conferees in recent councils have not been Y. M. C. A. men, or Sunday-school men, or Brotherhood men, but Kingdom of God men. It is a beautiful demonstration looking toward Christian Union that the way to get together is to work together.

But there were discussions. A whole day in a conference at Niagara Falls, in September, was spent over the name, and it remained at the end what it had been called by chance in the beginning. Many confes-

sed dissatisfaction with the cognomen, but no one could propose an improvement or modification half as acceptable to his brethren.

Scope and Plan.

The method came next up for discussion—an eight-day campaign in ninety leading cities of North America, during 1911-12, with the campaign city binding itself to repeat the process out of its own religious resources in from ten to thirty surrounding cities, each of these to repeat and re-repeat, in smaller civic groups, until the last hamlet and even the last farm house in the United States should have felt the impact. But strange to say, the method was little discussed. It was one of those strange things about the movement that seemed to burst upon us full-framed, out of the purpose of God.

The next question was the objective. This was concretely stated by Mr. Smith to be the conversion of the three million men and boys necessary to bring up the men to a numerical parity with women in the Protestant churches of America. Discussion took out the figures and tore down the limitations, and left us all beginning to say with one accord that it was a campaign to win men and boys to Jesus Christ in America, an employment of modern machinery of organization to meet modern conditions of social and industrial life, with the dependence not one whit upon the machinery but all upon the unchanging and yet ever living Gospel of Christ. Again and again it was said, "let us make little of the motive power of machinery and much of the motor activity of the gospel."

Defining Evangelism.

And then someone must needs define evangelism. It was stated to be an evangelistic movement, pure and simple. But what is the type of pure evangelism, and when

have we seen an evangelism that was simple? Was this to be a mere sweat-hot, fervid cry for souls, after the fashion of so many evangelistic campaigns that come and have their day, that fret their brief hour upon the religious stage, full of sound and fury, but signifying nothing or little to, organized, religious forces, beyond a temporary spurt? Was it to be such a campaign, organized on a nation-wide basis? Would it be a Gipsy Smith campaign, or a Scoville, or Moody campaign, with mixed audiences abstracted, with new masculine forces added and multiplied by a scheme of operations as wide as a continent? We all asked these questions and we all answered them with an affirmative qualified by a negative, "Yes, and No." And defining our answer we said, "This evangelism shall be fervent and emotional, but it shall also be ethical. It shall deal with the life over there, but it will also have a message for the life over here. It shall exalt Jesus Christ, it shall honor God, it shall move men. In other words, we plan for no sheafless harvest. We plan for an evangelism that will get results, that may be tested by the sole standard of efficiency with which this practical age measures all things. This preaching of the gospel must be attended by signs and wonders, else we will have none of it."

What Sort of Evangelists?

What sort of evangelists, then, will we have? Great pastors, great preachers, or great professional soul winners? This question is still up. Mr. Fred B. Smith and a committee have it now under consideration. This movement has already elicited the support and interest of many prominent churchmen who have either eschewed professional evangelists entirely, or from recent experiences are inclined to do so for the future. These men have said to Mr. Smith, "No; do not use professional evangelists. Give us rather great preachers of righteousness, men who can interpret Jesus Christ and his ethics anew to these new conditions that come to us. Let us invade the souls of our men with a new light; let us search their hearts with a new probe, let us whet their consciences with a two-edged sword that will divide joint and marrow of the complex ethical problems of our day."

While this subject is under discussion, I have presumed to say No. Preachers of righteousness, Yes; but professional evangelists, yes, also. We want to win souls. We wish to get results. By the number of men and boys won into churches and enlisted for Christian service, this movement will at the first and in the main be judged. Therefore, say I, the professional evangelist. But, let us strip his professionalism of its evils. Let us complement his exhortation with that preaching of righteousness spoken of above. The team work idea makes this possible.

Graham Taylor Leading on Social Side.

At the Buffalo conference of the Men and Religion Forward Movement, Graham Taylor, of Chicago, was charged with the duty of outlining what he regarded as the social emphasis in evangelism, and the manner in which it should be stressed, while to Dr. Fayette L. Thompson, General Secretary of the Methodist Brotherhood, was assigned the duty of defining the evangelism of the Men and Religion Forward Movement.

The scope and purpose of the work is still more clearly perceived by glancing at the make-up of the teams, for it must be comprehended that no one team could visit all the cities proposed in the time allowed. There are to be four of these teams, and they are to move in unison through territorial groups of cities, always close enough together that each may get the inspiration of the presence of the other in the same part of the country and that advantages may be taken

of municipal rivalries, with a view to making the largest possible impress upon the surrounding country through the public press. There are other apparent advantages that need not be discussed.

The Composition of the Teams.

The composition of each team, as stated at present, and subject, of course, to some modification, is as follows:

- (a) One able and acceptable man in evangelistic work for men.
- (b) One outstanding leader in Bible study work.
- (c) One exponent of organized religious work for boys.
- (d) One well-known leader with the sanest message concerning Christian service.
- (e) One expert in shop and factory work.
- (f) One director of music.

It is apparent to the most careless thinker that the plan of the Men and Religion Forward Movement involves immeasurable possibilities and devolves imponderable responsibilities. These latter impinge upon the broad shoulders of Fred B. Smith, the chosen leader of the campaign.

For twenty-three years Smith has been engaged in Y. M. C. A. work. For ten of them he has been in the employ of the International Committee. His voice has been heard in fourteen foreign countries. His oratory is unstudied, straightforward, simple, sincere, like himself. In one of his well-known Sunday afternoon meetings for men only, he will hold four thousand men spellbound, and in the solemn moment of invitation, hundreds of them will come to confess Jesus Christ. He is no ranter. His methods are quiet. In the supreme moment when souls are deciding, he waits upon God. He has a culture of the brain as well as of the heart.

Fred B. Smith Growing With the Idea.

If there is a grain of selfishness, or an undisciplined fibre, in the soul of this man, it has not cropped out, either at the council board or in the personal intercourse of a year, which is indeed short in which to learn a splendid man. It is already apparent that he has grown tremendously with the growth of the Men and Religion idea. I see every reason to believe that he is nearly equal as any man can be to his task. His associates have been chosen wisely. They are godly and consecrated men. They will give their lives as freely as he, and Smith has said a time or two that the doing of this thing would certainly claim at least one life. It may be his. Let us hope not.

Will Fred B. Smith be equal to the task imposed upon him? I do not know. I hope so. I pray so. Let us pray together for him, and for those associated with him, and for those who everywhere speak in behalf of this Movement, that they may do their work as well as those seventy of that Men and Religion Forward Movement of long ago, who, coming back with tales of victory on their lips, saw their Saviour break into exclamations of rejoicing.

Kansas City.

Religious Papers in the Home

T. Chalmers Potter, D. D., in *Zion's Herald*.

A pastor has no aid, in these days of extended knowledge, the equal of a good family religious paper. It is the assistant pastor writ large. It preaches to a family every day, while he does it twice a week. His words, however well received on Sunday, leave an effect dependent on the good or ill use of memory. Like the elder son's relation to the household of the prodigal, the newspaper is ever with the family, and is referred to every day. Many church officers, sons of households where the weekly religious newspaper was an old and cherished feature, are providing nothing to take its

place in their own families. Their children show the loss. Whether church members or not, they are often woefully ignorant of the Bible; scarcely knowing the distinctive objects of their own denomination as among others; know little of mission fields allotted in providence to their church, nor of the cries therefrom for help, which they can usually hear about alone through their religious newspaper; are unacquainted with what is transpiring in the religious as distinct from the secular world; are in ignorance of movements philanthropic, evangelistic or otherwise, that are profoundly stirring the hearts of zealous Christians today.

The array of facts, appeals and discussions that move others are lost for them, since they have no religious paper to lay these things fully before them every week. All that influence, worked so thoroughly into some lives, as yeast goes through every particle of a batch of dough, is missing in them. We cannot interest and lay hold of their sympathies in religious service as we can among those who have been familiar with the lights and shadows of religious activities from their youth. This information is not obtained from religious and devotional books. There is not the continuity of effect to them, that comes with the portable, convenient, informal, fresh and persistent weekly.

The President's Peace Proposal

The declaration of Sir Edward Grey, British Secretary of Foreign affairs, in favor of President Taft's arbitration proposition, has met with the hearty indorsement of public opinion in the United Kingdom. Even Balfour, the irreconcilable leader of the opposition, fell in with it. And the National Council of Free Churches promptly started a movement to array the churches on the side of the proposition. Circulars were sent to all pastors of churches suggesting that they preach on the subject. The leaders of the movement also are communicating with the churches in America with the view of arranging a peace day on which all Christian churches in America and Great Britain can indorse the peace proposals. In a speech before the International Arbitration League, Sir Edward explained that President Taft's proposal was only for an Anglo-American treaty providing for the settlement by arbitration of any question that might arise between the two governments. He said that the treaty was not to be a defensive alliance. "To introduce any such condition or stipulation," added the secretary, "into an arbitration treaty would impair the chances of it here or elsewhere. It might even lead other countries to suppose that the arbitration treaty between the two powers was directed against one or more of the other powers. That would completely spoil its possible effect in mitigating the general expenditure on armaments."

"The effect of an arbitration treaty, as proposed by President Taft," he continued, "on the world at large as an example would be bound to have beneficent consequences. To set a good example is to hope that others will follow it, and if others of the great powers did follow, there would, eventually, be something like a league of peace. These things must, however, make their way by their own weight. They cannot be forced. There must be a beginning before there can be any progress, and after a beginning the rate of further progress must depend on circumstances and upon that ebbing and flowing in men's feelings and ideas which escapes analysis and which makes possible at one time things that are not possible at another."

The movement seems to promise tangible results.

Divided Christendom Not Unmixed Evil

Lessons on Unity Learned Through Divisions

EDITORS' NOTE—At the recent conference between the Disciples' Commission of the Council on Christian Unity and representatives of the Episcopal Christian Unity Foundation, held in New York City, a session was spent in discussing the question, "What lessons bearing on ultimate unity has the church learned in her long period of division?" This seemed a most suggestive and instructive inquiry. It quietly implied that ultimate union is an assured goal and that the period of division has not been an unmixed evil. In the belief that the discussion of this question would prove helpful, *The Christian Century* has requested a number of the leaders in our church life to present their views. The response has been so generous that a portion of the replies will have to be carried over to next week.

Fidelity to Truth Not Agreement in Opinion

1. She has learned how greatly her message to the world is discounted by these divisions. She is coming to the conclusion that her Lord knew the nature of man when He prayed for the oneness of His followers, "That the world may believe that Thou hast sent Me."

2. She has learned how meager is her own spiritual life, and how narrow the confines of her own fellowship, because of the sectarian divisions that have alienated brethren who believe in and love the same Lord. With the broadening life of the ongoing centuries, the church has felt within her the swelling tide of a richer and deeper affection between her members, such as will tolerate no longer the factious spirit of former times.

3. She has learned that fidelity to the truth does not require that all shall understand it alike, but rather that all shall seek it in like spirit, love it with like enthusiasm, and follow it with like loyalty; and that opinion is to be forever free.

4. She has learned that, great as is the faith of the gospel, noble as is the hope of the saints, greatest of all is the love that binds together the whole Body of Christ. And in the practice of this love she will find the surest and shortest path to the unity for which she is praying.

W. F. RICHARDSON.

First Church, Kansas City.

Divisions Have Biological Significance

Brierley remarks somewhere that sects are not chance affairs. They did not merely happen. They were as inevitable as Christianity itself. They are part of the biology of the human race. They had to be. They belong to the immaturity of Christianity, and are as normal as baby teeth and tadpoles' tails. They are with us today to remind us that the period of immaturity is not wholly passed. They are biological—not as mumps and measles and whooping-cough may be said to be biological, but as crying and self-assertion in babies are biological, and as play and fighting are biological with boys. They are not diseases but functional activities, having as their purpose the development of a catholic church and a catholic Christianity. Without the discipline and the enlargement that has come through these years of exclusiveness and conflict and controversy, the Christianity that is to be must have been greatly impoverished. And it is what is to be that God is always thinking about. Mr. Campbell is said to have regretted the separation of the Baptists and Disciples. I am inclined to think that, up to the present, at least, and perhaps for some time to come—for the Baptists do not seem open-minded on questions affecting inter-church fellowship—it has been better as it is. We will certainly make a much more significant contribution to the Christianity of the future than we would have done if our fathers had remained Baptists. And when one thinks of the wealth of truth and experiences that will be the heritage of the church of the future—a wealth that could never have been gathered except in a period

of separation—one is tempted to say that here also it has been well.

I have used the past tense till now—sectarianism is useful no longer. Dr. Newton H. Marshall, in a notable sermon recently on the Holy Catholic Church, declared that the era of separation has served its purpose and reached its limits. Today God is calling the churches not to separation but to federation. Christianity is passing into the manhood stage, and must set itself to the great tasks of the kingdom. The forces that oppose us leave no option in this matter: it is either unite or perish. It is the call that came to the thirteen colonies at the close of the Revolutionary war. Be men, be no more children, is the exhortation that meets the present need.

EARLE MARION TODD.

Fort Wayne, Ind.

The Indestructibility of the Church

The close of the long, trying era of debate in Protestantism seems to be approaching rapidly. It has been an age of many abuses and heart burnings but we can now see that it has not been entirely bad. Without these debates religion could not have lived. Can religion live and be kept pure and useful today without debate? This is not saying that our present divisions should continue. They are against God, and the Christian conscience and the love of the church of God on earth have decreed that they must go. And we see them fading.

We trust that we have learned many valuable lessons.

Is not one of them the indestructibility of the church of God in the world? It cannot be broken down by assault without, it cannot be entirely wrecked by internal strife and it will always save itself somehow from the final calamities of faithless members and moribund mortality.

We have also got some prophetic glimpses of the era of unity upon which we seem to be entering. It will be a time of the utmost freedom of speech—the only limitations being common sense, honesty, knowledge and worth. A compact of silence cannot be made. No finger of priest, editor, hero or popular leader may smother the word on the lips of another.

On the other hand it must be seen that personal liberty is limited by the safety and peace of others, and every Christian will listen to the law of love to which hitherto we have too little harkened. This will make that type of individualism which is so unreasoning, so unspiritual, and so annoying, impossible.

The past also seems to teach that unity can neither be won nor kept by outward constraint—the authority of a great organization. Organization is a machine and the soul cannot be controlled mechanically. That is only saying that mere organization is too shallow for the power of unity. In any unity that may come the church idea must be less prominent than the idea of the kingdom.

The united church must be free from intellectual tyrannies. Not that we will ever become careless of beliefs or of the content of the faith. Such a state of things would be foolish and fatal. Religion agrees

with science that nothing should be admitted as a fact without the most conclusive tests. Every new idea, phrase, doctrine, and thought will be welcomed but it will be challenged and made to establish its right to a place. The intellect of the united church will be the keenest Christendom has ever seen. We shall be allowed to debate. But we will not feel it a necessity that every question should be closed, and when there are differences we will not stigmatize each other, and we will school ourselves so well in the love of Christ that we shall know that love is better than knowledge, or hope or even faith.

Which, you see, is a way of saying that Protestantism has put too little stress on the heart life. The effectual power of unity is the heart. Hence the united church will make everything of Christ. It will have no creed but Christ, no book but the Bible, no aim but to serve. That is, these alone will have authority, though we will believe in all good men, create thousands of formative and inspiring books, and indulge ourselves in the ecstasy of life that only comes in its purest forms through the religion of Jesus.

To the united church also Christ's religion will be the final one. No other will be wanted, no other expected, and no other needed.

The expression of unity in this church—this glorious church of the future—will be in good works. It will scarcely be asked whether the church is historic but it will be demanded that it be vital. The united church will not give up the study of the metaphysics of theology nor the philosophy of doctrines but it will lay less stress upon these than upon applied Christianity.

B. A. ABBOTT.

Union Ave. Church, St. Louis, Mo.

Division Not Unmitigated

The question is a most hopeful sign of the times. It implies (1) that division has not been an unmitigated evil. The first necessity in getting together is to give appropriate honor to the past. The type of mind in the church through these four centuries of Protestantism could scarcely have come to its own without the rugged theologies which contended in church as their defenders were contending in state. The forensic spirit was measuring the walls of Mt. Zion. While one shouted the dimension of height another retorted by dimension of breadth. Both of these were jostled upon the wall by him who had findings on the dimension of length. And with the dawn of a kindlier day in state and religion we discover our need of all the findings. The long bitter contention has corrected most of the errors and we have the largest residuum of truth. Our peculiar task is to relate these aspects of truth in their original beauty.

(2) The lessons that have been learned "bearing on ultimate unity" are both negative and positive. We have learned many lessons in sorrow. We have learned that a divided church cannot save the world. We are ashamed of the slow conquest of twenty centuries. We have seen the sad waste of disunion. It has been financial folly. There is the waste of overlapping and

duplication. But saddest of all is the waste of faith occasioned by our disagreements.

It is a pleasure to recount the lessons we have learned that we may bring into a united church. We have learned to respect Christian experience. We are compelled to admit that we have been surprised to find a contrary theology yielding the peaceable fruits of righteousness to our religious neighbors. One religious communion is humbled to discover another people doctrinally false but passionately true to missions. We have learned to respect Christian character. We have looked in upon our religious friends and have found something essential to our richest life. We shall never be satisfied without it. We cannot turn back. It would be death to do so. The spirit of Christ that dwells in us all leaps to greet our Christian friends as "deep calleth unto deep."

FINIS IDEMAN.

Central Church, Des Moines.

Intellectual Agreement Impossible

At least one great fact should, at last, be perfectly apparent, viz: that intellectual agreement is impossible. We shall never come together by accepting the same creed, but we will be able to see the need of the same deed. We will come together when we work together and not before. The physicians are split up into schools, but they work together in city sanitation. The attorneys are divided in opinions, but they work side by side for clean politics. The merchants have various theories of business but they combine to induce factories to locate in their community. College professors are notoriously different but they work together for the Carnegie Foundation. Preachers and theologians keep the church of God divided by their everlasting disputes. There will always be conservatives and radicals, narrow men and broad men, microscopic minds and telescopic minds, literalists and evaporatists. Some men will get no further than baptism, while others will thrill with world-evangelization.

Jonathan Brierley calls attention to the fact that the great ages of creedal formations have been the barren ages. The truly great ages have been those in which the church has engaged in some noble enterprise. The thing which gave value to the German Reformation was its ethical movement—the cleansing of the Augean stables.

The only possible justification of denominationalism in history will be that thus various needful doctrines were emphasized and kept before the world; but history will also denounce the bigotry, the intellectual conceit, the mental narrowness which maintained these sinful divisions. To a broad mind those divisions would be laughable were they not so serious in their effects. When will we learn toleration? When will we permit liberty of opinion among good men? When will we stop cramming our program down the neck of our unwilling neighbor?

Alas for the Hellenic influence which diverted Christianity from deeds to creeds! Thank God for this social age when the emphasis is again being put upon action and conduct! Thus is the church being saved. We do agree upon social righteousness. We do work together for missions. We do toil side by side for civic betterment. We are getting back to the Christ of the Gospels in loving service. This is the way out. This is the ultimate solution—not doctrinal uniformity but the fellowship of service. We are approaching that happy time when freedom of opinion will be allowed and welcomed among good men, and when noble men will no longer be burned for an idea, or damned into isolation because of an independent notion.

Dawson's dream will come true and we shall have, "The union of all who love in the service of all who suffer."

JOHN RAY EWERS.

East End Church, Pittsburg.

Deeper Mutual Respect, More Cordial Love

Out of the long period of division, the divided church is beginning to learn the common evils of a divided house and that division is an assault upon the spirit and genius of Christianity. While all communions have many among them who sincerely desire the union of believers, the bodies most sensitive to this appeal at this time are the Disciples of Christ, the Episcopalians, the Presbyterians and the Congregationalists.

The first two communions—although on some points the furthest apart of the four—have nevertheless been for a larger period as distinct communions more deeply interested in Christian Union than any others and are satisfied with nothing less than organic union. It may be charged that the policy of these two is to swallow up all others into themselves, but I do not believe that that is the dominating policy of either.

Each necessarily believes that it possesses so much truth and each is loyal to its own convictions, but each also believes that the union of believers is essential to the witnessing of Jesus to the whole world, and no individual nor communion can long hold to this conviction without working changes in personal attitude to others who are desirous of the same end.

The various communions are learning that others are being moved by the same conscientious convictions and are as sincere in their devotions as themselves and with that knowledge necessarily comes a deeper respect and a more cordial love without which there can be no permanent advance in anything with which Christ has to do.

The church is learning that comity is better than rivalry and that the pushing of Jesus Christ to the front is better than so much pushing of denominational tenets, of which the great lost world knows little and cares less. It is seeing that the union of believers against sin is wiser than one body fighting on its own plans without any knowledge of the other's program. The unwisdom of division is gradually becoming a painful realization to a great host of the divided church and not until the realization is painful enough to cause us to forget denominational pride and bigotry will the church be able to see only Jesus and the lost world. Then believers will not be ashamed to be brothers in fact.

PETER AINSLIE.

Christian Temple, Baltimore.

Uniformity No Part of Unity

In the long period of disunion the church has learned some very effective lessons bearing on ultimate unity. Among them are the following:

First, that uniformity will be no part of ultimate unity. The insistence upon uniformity in the past has been a fruitful source of division. Insistence on uniformity in thought or creedal statement or form of public worship or church polity has resulted in the formation of new sects which in turn have insisted upon conformity to their standards. The church now recognizes the failure of uniformity; every attempt to have it so has resulted in increasing the number of sects. Uniformity did not exist even in the New Testament church. We do not mean by this, that ultimate unity will be a "loose lavender liberalism" without any substantial basis. Bishop Anderson said a wise word when he said, "We do not desire a unity upon minimums but upon maxi-

mums." The experiences of the long period of division have rather taught us to place the high valuation upon the great essential elements of Christian life. While division has been accompanied by confusion, it has nevertheless, in the long run, helped to clear the atmosphere and enabled us to see the things that are really fundamental. Out of this history we can now see what things divide and what things unite the thought of Christian people. This is a lesson which perhaps could only be learned from experience.

Second, that ultimate unity must be for the sake of service. The apologist for denominationalism used to argue that it would best minister to service like the different parts of any army. Experience, however, has proved the contrary. Division has proved a serious handicap to effective Christian service. The need of more rapid and aggressive service has awakened us to the urgency of union. Especially is this true on the mission fields. Jesus prayed for union, not simply for the sake of union, but for the sake of the world's salvation. This great purpose to be accomplished will define for us the nature of ultimate unity, which must be practical rather than academic. It will grow out of love and common service. The church today realizes the bigness of its task more than ever before. A growing interest in the mighty work to be done and a diminishing interest in theological statements indicate the certainty of this unity. Loyalty to Christ and liberty in Him will be essential features.

AUSTIN HUNTER.

Jackson Blvd. Church, Chicago.

Real Unity is Found in Practical Co-operation

1. It is becoming clear that union cannot be effected upon doctrine. It is rather the desire for closer fellowship, and greater efficiency on the part of the churches which has gradually modified doctrines. It is this desire, now rapidly developing, which is formulating plans and giving meaning to the idea of union. To those who urgently seek union, the New Testament clearly authorizes it.

2. The only real union among the Disciples of Christ is that which exists among those churches dominated by a great practical purpose such as that of missionary enterprise. Those churches in which missionary zeal is not strong enough to fuse them into association with others are often lacking in deep fellowship in their local congregations. It is useless to blind our eyes to our family scandal of the division of anti-missionary from missionary Disciples. The former have no vital, outreaching bonds of union.

3. The unifying tendencies of modern life emanate from the cities rather than from country and village communities. The denominations which are most successful in the great cities are, therefore, most likely to lead in the achievement of Christian union, when they once become possessed of the desire for it.

4. The great protestant denominations are identified with different types and classes of people more than is generally recognized. Denominations differ in ritualism, emotionalism, sacramentarianism, and intellectualism. Each attracts its own kind of people. Perhaps this will always be so. In that case, union will have to mean something else than oneness of polity, or liturgy, or creed. It will have to mean tolerance and specialization in these things together with an inclusive spirit of brotherliness and practical co-operation in great humanitarian causes.

Hyde Park, Chicago.

E. S. AXES.

(Symposium to be continued next week.)

Parting With His People

An Ideal Farewell Sermon

BY J. H. JOWETT.

EDITORS' NOTE—A minister is tested by his farewell sermon more than by his "trial" sermon. If there is a degree of compulsion about his departure he is sorely tempted to "take a parting shot" at those who were unfavorable to his continuance. If his pastorate has been signally successful he is prompted to pass in review the achievements of the years, and the obtrusive Ego is kept back only by much grace. Dr. Jowett's church was filled two hours before time for service on the occasion of his farewell to Birmingham. We are indebted to the British Weekly for this report of his sermon. In his message that morning he hid himself, with unfeigned diffidence, behind his Lord. Every pastor will here find instruction in the fine Christian art of saying good-bye to his flock.

My Friends,—Today I close my ministry as pastor of this church. It is to me a very solemn and a very awe-inspiring day. When one comes to the end of a thing, the light of judgment becomes very vivid and very illuminating; and many hidden and forgotten things rise out of obscurity. In these latter days I have been moving through many regrets, and, I freely confess to you, through many fears. But in all the conflicting and perplexing moods of the last three months, and especially of the last three weeks, I have been trying to wear the garment of praise. Memory is very busy just now, and sometimes she lays very troublesome loads upon my mind. But she also brings treasures more precious than rubies, and memory is often accompanied by sunny hopes, bringing radiant visions and dreams. I look back today on purposes only very partially accomplished, and I look back upon endeavors that very early lost their power of wing.

A Littered Way.

The way is littered with failures, both in life and service, but here and there there are cheering achievements, bright with the grace of God. I came to Carr's Lane with very much fear and trembling, but I brought a gospel that I have proved. How vividly I remember the Sunday morning when my ministry began, and I came down to conduct the first service. Every nerve in my body was stretched and strained. My soul was the hunting-place of countless timidities and countless fears, but I had no doubt about my gospel. I had no doubt about the gospel I came to preach; and now the ministry thus begun is closing, and I am face to face with another great change and with the old trembling. I am timid enough about myself; I have no timidity about my gospel. I very humbly and I very gladly believe that with the passage of these sixteen years the gospel I preach has gained in height and depth and length and breadth; and that I have been privileged by the help of your fellowship, of your affection, of your constant forbearance and your many prayers, to enter more intimately into the love of God that passeth knowledge. That love lays hold upon me today with a stronger grip than ever, and with that gospel I finish my work at Carr's Lane, and with that same gospel I shall begin my work in New York. Now, that is all I want to say about myself. Happily, there will be another opportunity not appointed for the solemn exercises of praise and worship, when it will be fitting that I should speak to my own people a little more freely about the story of the last fifteen years, and the fellowship between the pastor and the people of this church. But, my brethren, I am not disposed to waste or even to misuse the present hour in comparative trivialities concerning my own work, whether it be its failures, its little achievements, or its continued purposes and desires.

The Only Worthy Way.

The only worthy way in which to use this service is so to conduct it that we shall see no man save Jesus, and that we shall renew our holy covenant as the blood-bought disciples of the Lord. I think I must have read the New Testament through in trying to find the words that I thought would be most

suitable for this service, and at length this laid hold of me, which I hope may lay hold of you: "I press on if so be that I may apprehend that for which I also was apprehended of Christ Jesus." "I press on," says Paul in the Epistle to the Philippians, "I press on if so be that I may apprehend that for which I also was apprehended of Christ Jesus."

The Supreme Glory of Life.

And what have we there for a service like this? Well, first of all, we have a statement, clear and vivid, of the supreme and distinctive glory of human life. And what is that supreme glory of human life? Here is the phrase in which the Apostle describes it. "I was apprehended of Christ Jesus." The Apostle Paul, your brother, my brother, our kinsman in the flesh, our companion in sin, in sorrow, and in common need, felt himself and knew himself to have been gripped by Jesus Christ his Lord. When I hear my great apostolic brother, the Apostle Paul, saying that he felt himself apprehended by Christ Jesus, and apprehended in that almost violent way, can I in any way become aware and intimate with the nature of the experience? What did he mean by it? What had laid hold of him? Has it laid hold of me? Has the same strange mystic hand come out of the Unseen and apprehended you? Or are we strangers to the Apostle, and cannot share his experience? What does he mean by the grip? And what was the hand by which he had been arrested?

Personally Concerned.

Well, I think, first of all, and I scarcely know how to put this first point, but, first of all, Paul knew himself to have been laid fast hold of in Christ's great redemptive purpose for the race. Listen to this: The Apostle Paul believed himself to have been personally concerned in the eternal councils that took place in the awful secresies before the worlds were made. Do you gasp at that? Well, you know, I am coming to the conclusion that we are only touching the real marrow of things when we do gasp. The wonder of the appeal to me in my growing prime is overwhelming. Listen to it again. Paul pondered on the purposes that were brooding "before the worlds in order stood or earth received her frame," and he believed that he was in the grip of those purposes, that the hand out of the eternities reached forth and apprehended him. He believed, let me state it very quietly, he believed that the divine love-hands were moving towards him before yet he was born. And I can by will of mine, I can by bequests of mine, stretch out my hand and grip generations yet unborn. And the Apostle believed that the love-purpose of the eternal God in Christ stretched through the ages and laid its apprehending hands on every child of the race. Paul heard, and received, and believed that wonderful word of the Lord, "I have loved thee with an everlasting love." He believed that he was gripped in the love-purpose of God even before he was born. "I was apprehended of Christ Jesus."

Not a Chance Atom.

He never regarded himself as a chance atom, whirled about in a chance world, a

mere grain among an infinitude of grains, blown hither and thither like desert dust. He believed himself at birth to have been gripped by the Eternal, and discriminated and ordained. What do you think about that? You may say what you please about that. You may stagger before it, but there is one thing you are bound to admit—that a conviction of that character is of vital and immeasurable import in a man's life.

It is what I venture to call the supreme and distinctive glory of human life, universally, for that has been my gospel here in Carrs Lane, as I call you to witness, from the first day until now; that I have dared to universalize, glorified in universalizing, everything that was experienced by the Apostle Paul; that nothing that was offered to him as the love-gift of the Eternal God is denied to me; that what he could claim as his inheritance, we can claim; that the love-grip he felt; we may feel; and I say that that conviction, that a man is apprehended by the Lord Jesus, is the supreme and distinctive glory of our souls. It is true of everybody here—I wish I knew how to say it so that you would feel it—it is true of everybody here; everybody here is included in the sacred love-purpose which breathed in the secret and eternal councils of the Lord. Everybody in this church has been loved with an everlasting love, and everybody here was marked at birth, marked out at birth, separated. Do you believe it? Are these words, or are they sublime realities of God's Word?

The Love-Hand.

You may have persisted in your determined ways, but the love-hand followed, and that is on you still, and it is on you today, and as I speak it grips you. "Saul, Saul, why, why, why?" You heard it when you were twenty, when you were thirty, when you were forty, when you were fifty, and all this gospel of the apprehending love-grip is not only true of everybody here, but of everybody not here. It is equally true of those existing in weary, reeking kennels, and weary souls dwelling in stately castles confronting wide domains. It reaches you and everybody. I glory in the width of the gospel I preach. I shall glory in proclaiming it in New York, as I have gloried in proclaiming it here: that everybody is in the love-grip of the eternal God.

Nothing Greater to Say.

Could there be anything bigger than that to say to anybody? Does anybody know a bigger thing for me to say when I get across the waste of water? Can I go to anybody and tell them a bigger thing than that the Infinite God knows them, and that he loves them with an everlasting love? My brethren, our daily struggles are often hard and difficult, and the road is frequently flinty, and our feet are often broken and bleeding, but the years are going and they are going very fast for many of us, and they wear and tear us and "moth and rust doth corrupt, and thieves break through and steal," and when the leaves begin to fall, how then? What say you about this for a gospel in the day of decline? "Apprehended by Christ Jesus!"

(Continued on page 24.)

The Book World

Helpful Works on Music

PRACTICAL CHURCH MUSIC, by Edmund S. Lorenz. Nearly all writers who have discussed church music have done so from a historical, philosophical or artistic point of view. In his work, Prof. Lorenz treats the subject from the standpoint of a Christian worker seeking definite results in winning the lost and the spiritual edification of the saved. The final end of music in the church is not reached when it is used to connect portions of the service or to add to its beauty or dignity or even as a medium of the expression of prayer or praise. These might be called the valuable by-products but its ultimate purpose has been fulfilled only when it has prepared the listener for the emotion to be aroused by the service or address. He denies the right of the cultivated taste to exclusive consideration and deals with the subject in a "matter-of-fact, practical, concrete way, with the actual, immediate results among average people as the final criterion in every phase of the work." The aim of the writer is to suggest detailed and definite methods and specific plans that shall illustrate and illumine the general principles which lie at the base of successful church music. The minister is urged to study music that he may use more effectively this most powerful aid in his work and a fling is taken at the theological schools for ignoring so important a subject and not having in the curriculum a course on practical church music. The choir director, organist, and the choir in all its varied activities receive attention. Hymnology, music in revivals and Sunday-schools come in for due consideration and music as it is used in every department of church life is sought to be made more effective by a study of the work. Prof. Lorenz speaks with the authority of one who has spent thirty years in practically every relation to the music of the church service. (New York: Fleming H. Revell Company. Pp. 423. \$1.50 net.)

THE PSYCHOLOGY OF SINGING, by David C. Taylor. According to Mr. Taylor, voice culture has not been reduced to an exact science and vocal teachers are not in possession of an infallible method of training voices. The reason for the failure to produce a satisfactory science of voice production is due to the exclusive attention which has been directed to a study of the mechanical features. Mr. Taylor believes that the anatomy and physiology of the vocal organs have been exhaustively studied and that so far as the muscular operations involved in tone-making are concerned, and the laws of acoustics bearing on the vocal action, no new discovery can be expected. The knowledge gained from these sources is important but not sufficient and only with the knowledge obtained by the observation of all the facts and phenomena derived from every possible source of information can a science be established upon which a rational method of training the voice may be planned. An insight into the operations of the voice may be obtained by attentive listening to voices and investigations along this line have been incomplete. Also, tone production is subject to the mental laws of control and guidance and psychology must contribute its share to the general fund of information. A consideration of the facts obtained from all these sources leads the author to the belief that on practical, as well as on scientific grounds, imitation is the only rational basis of a method of voice training and he attributes the wonderful results secured by the old Italian masters to this method of teaching. A reading of the book impresses one with the

soundness of the writer's views and the vocal teacher whose attention has been devoted too exclusively to the "wind and muscle" idea of tone production will find many and strong reasons for directing his attention to other factors which cannot be ignored. (New York: The Macmillan Company. Pp. 373. \$1.50 net.)

MY VOICE AND I, by Clara Kathleen Rogers. A new book by the author of "The Philosophy of Singing" published over a decade ago and which has been widely read. Clara Kathleen Rogers, the daughter of musical parents; pupil of well-known teachers; successful as a singer in opera and concert; for the past quarter of a century a vocal teacher, and a thinker, student and investigator of all that pertains to the vocal art, has added to the list of vocal literature a new book which will interest the thoughtful teacher and student of singing. As a result of her close study and experience, Mrs. Rogers reaches the conclusion that the training of voices today is usually pursued on wrong lines. The whole theory of voice training is misunderstood, she says, owing to the confusion of cause and effect. Artistic singing is not actually the result of training the vocal organs to perform correctly a certain set of motions; but it is mainly the result of the artistic feeling, intelligence and temperament—either innate or cultivated—of the singer. The author believes that the conventional method of directing the singer's attention so entirely to the mechanical and physiological side accounts for much of the vocal wreckage and the very small group of great artists which exist and that teaching along present day lines will produce but little above mediocrity. Not all will agree with all of the writer's views and conclusions, but coming from one so well qualified to throw light on the principles which underlie the true art of singing, they will command respect. The book is commended to every vocal student, artist and teacher. (Chicago: A. C. McClurg & Co. Pp. 265. \$1.50 net.)

RESONANCE IN SINGING AND SPEAKING, by Thomas Fillebrown, M. D., D. M. D. For many years prior to his death, Dr. Fillebrown was a member of the faculty of Harvard Medical School and a good singer himself. He was led to a scientific investigation of the subject of resonance as a result of many operations for cleft palate and the need of practical training for those who had been unable to produce satisfactory speaking and singing tones and this book is the result of his research and experience. Dr. Fillebrown declares that resonance determines the quality and carrying power of every tone, and is therefore, the most important element in the study and training of the voice. However, all the vital points in vocal culture are noted and discussed in an able manner. A large part of the book is devoted to exercises for producing and developing the voice and plain, explicit directions given for their use. Singers, teachers and public speakers will find the work interesting and valuable. (Boston: Oliver Ditson Company. Pp. 93. \$1.25.)

THE BASIS OF MUSICAL PLEASURE, by Albert Gehring. The author believes there is a single and supreme fountain of musical pleasure and his original intention was to elucidate its nature but the present state of knowledge makes its determination impossible. He enumerates and analyzes the more prominent factors which contribute to a solution of the problem and traces each to discover some common point of union; some source from which all spring and finds that all lead to the unknown, to the region which finite mind has been unable to pene-

trate. Until the mysteries of the region beyond the present limits of human understanding are revealed the formation of a complete theory of the subject is impossible. The book is the work of a scholar and psychological analyst, and is interesting not only to the thinking musician but to any person whose culture, thought and reading are not confined within narrow limitations. (New York: G. P. Putnam's Sons. Pp. 196. \$1.50 net.)

PIANO TEACHING—ITS PRINCIPLES AND PROBLEMS, by Clarence G. Hamilton, Associate Professor of Music at Wellesley College. A little book which supplies a need and which every student who is starting out as a piano teacher will find a valuable part of his equipment. The many troublesome problems which face the inexperienced teacher, are considered and helpful advice given. Some of the topics discussed are "The Piano Teacher's Equipment," "The Business Side of Piano Teaching," "First Lessons with the New Pupil," and "Selections of Music and Books for Study." The author is a well-known and successful teacher and the book is the outcome of his long experience as a private as well as a college teacher. (Boston: Oliver Ditson Company. Pp. 171. \$1.25.)

Other Books

THE SCIENCE OF LIVING, or The Art of Keeping Well, by Wm. S. Sadler, M. D. A goodly volume, written in plain and clear English, filled with sensible instruction regarding the care of the health. It decries fads but does not go to the equally ridiculous extreme of declaring there is never anything in an innovation. Dr. Sadler is well known through his very popular work on "Worry." He believes in giving nature a chance and tells us how easy it is to get perverted appetites and habits of hygienic conduct until the very things we need most we enjoy least, while the things we come to coddle ourselves into enjoying are detrimental. But neither is he a nature faddist. He thinks there is good in Fletcherism but not all good and never good when overdone or relied upon to the neglect of other equally beneficial usages. He warns against alcohol, narcotics and condiments in ways that carry conviction and advocates a rational use of water, both externally and internally, because the body is so largely composed of it, but not as a cure-all. The tables on combinations of food for diet are simple and good to be kept before the cook. A good, sensible book is this and it is good to have it at hand. (Chicago: A. C. McClurg & Co. 419 pages. \$1.50 net.)

GOLDEN HOURS WITH THE SAINTS.—Two volumes in this series are given over to St. Francis of Assisi and Thomas a Kempis. Short biographical sketches told in an intimate, personal fashion, and the choicest excerpts from their writings make these attractive gift books for the Lenten season. The paper, a heavy cream linen, forms an artistic background for the special pages of illuminated lettering, and the black letter of the text. (New York: Hodder and Stoughton.)

EASTER BOOKS.—Four exquisitely bound books have been issued from the press of Hodder and Stoughton for the Easter season. The titles are "Easter in the Heart," "Easter Bells," "Lent Lilies" and "Easter Joy." Each contains well-chosen selections from familiar and unfamiliar sources, appropriate for the Eastertide. In the latter two the ecclesiastical purple is carried out in both printing and illustrations. "Easter in the Heart" is especially a message of joy and consolation in its emphasis of faith and immortality.

Rainier of the Last Frontier

(CHAPTER XVIII. Continued.)

So, with undaunted spirit, he had gone into the gloom and barrenness of the trackless mountains of Antigue. Not a rifle barked its hate of Fagan as the procession melted into the passes. Rainier had kept his word, Montgomery his. It now remained to see the ethics of Fagan.

The ethics of Fagan! What a contradiction of terms! The world knows now what only a few of the old army knew then, that Fagan is a name that never mixes with any virtue unless mere brute courage be counted as such.

One would have thought that ceaseless fighting of soldiers and constabulary would have made Fagan eager to rid himself of his captive. But the same spirit that makes a cat toy with a mouse, or a heartless school boy pick a living insect slowly to pieces, or puts a priest on an inquisition assignment by choice, or exhilarates a red Indian as he dances about a slow fire—that spirit burned as a constant element in the breast of the renegade, Fagan. For six years Fagan dodged about the fastnesses of Panay, of Negros, of Mindoro. He finally fashioned a permanent camp in the still smoking crater of Calabang.

And all this time of marching, camping, fighting, quarreling with rival insurgents leaders, starving, feasting, raiding and ravaging—all this time Rainier was the evidence, the triumphant evidence of his matchless cunning. Had not sixty thousand soldiers vowed from Aparri to Jolo that Rainier would be rescued within six months? It is true that now, after all this time, the garrisons believe for the most part that the brave young secretary is dead.

At first this conviction on the part of a growing number of the garrisons on Panay and Negros, had acted as an irritant on the nerves of Fagan. He had even raided Hinagaran and left a bombastic note in a cleft stick on its plaza, stating that Clarke Rainier was not dead, as lazy and defeated officers maintained, but was in good health in the camp of the illustrious General Fagan of the Republica Filipina.

But of late Fagan had acquiesced in the indifference of the troops. Eight years of fighting will satisfy almost any man. Fagan, devil-driven as he was, yet felt the advantage of the troops on the plains below, believing that their once popular secretary was buried on some unknown mountain trail. It was saving him many an alarm and skirmish. "Let the man be dead, if they will it so," he argued, in his cunning. "He still shall furnish me a living monument of the fact that the nigger, Fagan, is the conqueror of an army corps."

And what of Rainier's relations with Fagan all these years? Well, there was the first shock at Fagan's perfidy and then a constantly growing horror in the breast of the captive as he studied his betrayer month after month. Rainier's growing religious faith happily banished all terror from his heart. He was not afraid of Fagan and the negro knew it and, strangely enough, liked it. They at times seemed friends and comrades. They played chess together, they argued political questions with careful avoidance of passion, they even pitted themselves against one another in rough camp games. But there were times when scenes of lust, of cruelty and of bloodshed, in connection with Fagan's frequent raids upon neutral native villages, roused Rainier to a reckless anger of de-

BY
JOHN MARVIN DEAN

AUTHOR OF
"THE PROMOTION, ETC."

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nunciation. Such occasions were dangerous in the extreme to the captive. He ran heavy risks of torture and death. Fiendish assistants in the constantly changing ladrone band at times openly advised his death by torture.

But still he lived.

Three times he had almost eluded his guards. On one occasion he had mortally wounded an insurgent with his own dagger. But he was brought back in triumph after each attempt, amid the jeers of the band.

Aguinaldo was captured by Funston, civil government was set up throughout all the islands, American school teachers spread a net-work of learning over the land, one by one the fighting bands descended the hills and surrendered their arms to the sovereignty of the United States of America.

But Fagan, with a price on his head, joined forces with the notorious and elusive Papa Isio and lived on in never-dying hatred of the flag he had once served. With Isio never-ending resistance was the inevitable outcome of his fanatical new religion. With Fagan there were ever present the alternatives of fighting or hanging. He chose to fight.

And yet it was not all fighting. Sometimes there were solid months of lazying in the guarded fastnesses of the Negros volcanic range. These were times of greatest strain to the living plaything of Fagan. Better far the excitement of alarms and the hope of rescue than the interminable dreariness of waiting through the months in the crater of Calabang.

Six years is a long time.

The Reverend Charles Waxfield was facing five leveled rifles in the hands of ragged ladrones.

But he was too hot after his long climb up the flank of the volcano to be afraid.

"The war is over two years past, you ridiculous scarecrows," he muttered eyeing them with care. Then aloud, in Visayan, "Take me to your commander, General Fagan."

There was great expostulation, threatenings and gesticulation, from the ragged soldiery.

Waxfield kept on demanding to be brought into Fagan's presence.

At last with angry shrugs and sinister determinings, they marched him into the crater-camp of Calabang, knowing full well that no man might see that spot and live to reach the troops below at Bacolod, with the news. If this newly-arrived American missionary wished to die why hinder him?

Fagan's substantial bamboo hut was well in the center of the camp and not a hundred yards beyond rose an acrid haze from the ever uneasy depths of Calabang volcano. To the right of the commander's hut a somewhat similar one housed Rainier.

The hour was the siesta hour. The soldiers hesitated a moment at the door of Fagan's hut and then, after consultation, entered to arouse their general from his sleep.

A single soldier remained without with Waxfield.

In a moment there was a startled chorus of cries inside the hut.

The entering squad had found a dead general.

The negro's body was sprawled out on the split-bamboo floor. A bottle with a skull-and-cross-bones label on it had rolled against the wall. Under the right hand was a piece of cheap Visayan stationery. It contained a few sentences in pencil.

As three of the squad dropped their Remingtons and raised the body of their self-styled leader to a bamboo couch, the fourth soldier read the penciled lines of Spanish:

"To Lieutenant Gonzales and All Who Follow Fagan: I direct you, as my last order, to escort the American, Rainier, to the plains below and there give him his liberty. I advise, but do not order, all soldiers of my command to surrender to the forces of the United States.

(Signed) Arthur Jefferson Fagan, General of Brigade of the Philippine Republic. It is useless to resist longer. Farewell!"

To Rainier, himself, went later a second sheet of the same cheap paper, found amongst Fagan's meager files. Its message, evidently written but a few hours before the lines in Spanish as above recorded, was in this case conveyed in English. It merely said, without signature:

"Rainier, you sometimes speak to me of religion. Be satisfied to know that death by my own hand alone prevents my surrender to your Christ. I have come to the place where the old memories of the flag are mingling with old memories of a woman's prayers. It is not safe to longer live."

CHAPTER XIX.

"He Will Come for This, Some Day."

There was a special pigeon-hole of mystery in the Iloilo postoffice. For five years and more, ever since a certain sad-eyed little nurse had left for "The States," there had rested in a musty corner a square envelope addressed to Mr. Clarke Rainier, of Iloilo.

A little note on the left-hand upper corner of it contained the magic that prevented its being sent to the Dead Letter Office:

"Mr. Rainier will surely call for this some day. Kindly keep it until he does."

Three successive postmasters had inherited that little missive and it is to the credit of each to say that they occasionally weighed the little missive in their palms with a true reverence in their hearts toward the simple faith of Benicia Royce.

Five years have passed since the regiments of the old brigade had sailed away with her in their midst and much has happened in the interval.

Rod Garrison has become a prosperous sugar-merchant of Iloilo. He announces through his friends that he will make his permanent home in the island. There is no truer man on Panay and the missionaries, who have come in to challenge the corruptions of Romanism with a purer religion, find him one of their staunchest friends. He sometimes scowls at the distant mountains and a shadow falls on his spirit as he remembers the mystery of his former friend.

Peace has marked Panay with prosperity. The insurrection is a thing of the past. Even the fanatic, Isio is now being hunted by Visayan native constabulary. The soldiers are now but few in number and have but little to do.

(To be continued.)



Antonio, the Little Sculptor

BY CAROLYN SHERWIN BAILEY.

Long ago, there lived in Italy a little boy named Antonio Canova. His home was with his grandfather, who was a stonecutter by trade, but very poor indeed.

Antonio was not a strong little boy. He couldn't romp, and jump, and run with the other boys in the village, but he loved to go with his grandfather to the stoneyard. While the old man was busy cutting and shaping the great blocks of stone, Antonio would play among the chips. Sometimes he would make a little statue of soft clay, sometimes he would take his grandfather's hammer and chisel and try to cut a statue from a piece of rock. Then when they went home in the evening his grandmother would say:

"What has our little Antonio been doing today?"

"He has been trying to make figures of stone. The boy will be a sculptor if he grows to manhood."

Now there lived in the same town as Antonio a very rich man, a count. He often gave grand dinners for his rich friends, and he would send for Antonio's grandfather to go up to the great house and help with the work in the kitchen, for Antonio's grandfather was a fine cook as well as a stonecutter.

One day it happened that Antonio went with his grandfather to the count's house. Antonio could not cook, of course.

Everything went well until it came time to set the table for dinner. There came, suddenly, a crash from the great banquet hall, and a man rushed into the kitchen, very pale and trembling with fright, and holding some bits of broken marble in his hand. He had broken the wonderful marble statue which was to have stood in the center of the table.

"What shall we do?" cried all the servants. Little Antonio left his pans and kettles, and went up to the frightened man.

"If you had another statue for the center of the table, would it be all right?" he asked.

"Surely," said the man, "if it were of the same height and length."

"Will you let me try to make one?" asked Antonio.

The man laughed.

"Stuff and nonsense!" he cried. "Who are you that can carve a statue at a moment's notice?"

"I am Antonio Canova," said the lad.

"The boy can but try," said the servants, who knew Antonio.

On the table in the kitchen was a huge lump of golden butter. It weighed over 200 pounds, and it had just come in, from the count's great dairy in the mountains. Antonio took one of the kitchen knives and began to carve and shape this butter. In a few moments he had finished his statue, and there, before the wondering eyes of the servants, crouched a wonderful lion—mane, great limbs, and head complete.

"How beautiful!" they cried. And the lion was carried in and put in the center of the banquet table.

When the count and his friends came in,

the first thing they saw was the great yellow lion.

"How remarkable!" they cried. "None but a great artist could carve such a figure. Bring him forth!"

"My friends," said the count, "this is a surprise to me as well as to you." Then he called the head servant and asked him the name of the unknown artist.

"It was a little boy in the kitchen," said the servant, "who carved the lion."

Then the count bade the servant bring in the little boy.

"My lad," he said, "you have done a piece of work of which the greatest artists would be proud. Who are you, and who has been your teacher?"

"I am Antonio Canova," said the boy, "and I have had no teacher save my grandfather, the stonecutter."

All the guests crowded around Antonio. They were, many of them, famous artists, and they knew the little lad for a genius. When they seated themselves at the table, they insisted that little Antonio have a seat with them, and the dinner was made a feast in his honor.

The next day the count sent for Antonio to come and live with him. The most noted artists in the country were sent for to teach the little lad; and, instead of carving butter, he cut and shaped marble, and became one of the greatest sculptors in the world.—What-to-Do.

Little Kitten That Tried to Be Good

BY Z. I. DAVIS.

Little kittens all look beautiful to their mother cat. It isn't likely that "Fluff", the maltese barn cat, knew that one of her five kittens was so homely neighbor children visited the hayloft on purpose to see it. She washed their five little faces and smoothed their five little coats, not knowing that four kittens were pretty and one was not.

It was Jimmy who named the homely kitten "Patches." He gave it this name because the little thing had a yellowish face, a black chin, a white cap, no two feet alike, a striped tail and a coat of maltese, black, yellow and white, badly mixed. This kitten could purr just as loud and chase her striped tail around and around every bit as fast as the four pretty kittens; but Jimmy was right when he said that it wouldn't be an easy matter to find a home for her.

At last four little girls who lived on farms near by, carried four little maltese kittens away, leaving Patches to live with her mother in the barn.

When a child came from town to visit the country school, whoever entertained the visitor was sure to take her to see Patches. Jimmy was soon known as the boy who owned the homeliest cat in the country.

Perhaps the mother cat began to wonder why the children never said "Pretty little kitty, nice little kitty," when they came to see Patches; perhaps she wondered and wondered why they always laughed when Jimmy took the kitten in his arms, and lifted her paws one at a time or called attention to her funny ears. Anyway, the mother cat

began giving Patches extra lessons in cat manners; taught her how to say "Mew" gently; how to purr in a musical fashion. She taught her little kitten how to be exquisitely clean; how to keep her coat soft and smooth, the little white spots white as snow.

At last there were too many kittens on the farm. The cat who lived in the corner and the house cat both had large families; so it was decided to give Patches to the miller in town. Patches had taken so many lessons in catching mice, Jimmy's father told the miller he was sure she would make a good mouser.

The boy had a little cousin in town, Carolyn Marie, who wanted one of the maltese kittens but forgot to say so until they had been given away. When she learned that Patches must go to live the rest of her life in a flour mill by the noisy river where no one would ever pet her or give her a basket by the kitchen fire, Carolyn Marie would share her home with this left-over kitten.

From the beginning, Patches was thankful for her home in town. She remembered all her mother's lessons and tried hard to be a good little kitten. Carolyn Marie soon loved her strange looking pet. Sometimes when she was tempted to be cross, a glance at that queer, good-natured kitten, purring away as if she were the handiest cat in town, made the child laugh. After you have laughed it isn't easy to be cross.

Neither is it easy for a little kitten who tries to be good, to grow into a bad cat. When Patches was full grown, she was a good little cat just as she had been a good little kitten.

It happened one day that Mrs. John Morley gave Carolyn Marie six choice eggs and a speckled setting hen. The very next day after the six little chickens were hatched, that speckled hen died. It was extremely sad, especially as the orphans made a great fuss. Carolyn's mother put the little things in the basket that Patches slept in behind the stove, but even then she couldn't keep them warm and the poor babies cried and peeped most pitifully.

At last Patches being a good little cat, got in the basket and cuddled those little chickens until they were big enough to get along without being kept warm all day and all night. She had plenty of trouble with them too, because they didn't like to have their feathers washed cat fashion and they wouldn't even taste of a mouse, much less learn to catch one.

When one of these little chickens became a big rooster and took a prize at a poultry show, Carolyn Marie told him she thought he was altogether too proud and forgetful of old friends.

"If it hadn't been for my beautiful cat," said she, "he wouldn't have lived to have crowed once. It is a lucky thing for him and for me that Patches didn't go to stay with the miller."

As for Patches, to this day she is a good little cat.

But pleasures are like poppies spread,
You seize the flower, its bloom is shed;
Or like the snowfall in the river,
A moment white—then melts forever.

—Burns.

The 'Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, APRIL 2.

Theme for the Day.—The Coming of Light.

Scripture.—That ye may be strengthened with power through his Spirit in the inward man.—Eph. 3:16.

And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts.—2 Peter 1:19.

Then with a ripple and a radiance thro' me
Rise and be manifest, O Morning Star!
Flow on my soul, thou Spirit, and renew me,
Fill with thyself, and let the rest be far.
F. W. H. Myers ("Saint Paul").

Prayer.—O Thou Father of our spirits, we adore Thee for the gifts of grace which enrich our lives. Thou hast caused the light to shine upon our way, and hast granted us such visions of Thy glory and our own possibilities that at times we are exalted in spirit to new attitudes of happiness and power. Make these good seasons more frequent and more abiding, we beseech Thee, and grant us in the worship and service of Thy house, and in the practice of the Presence of God, a new sense of the Spirit's comfort and guidance day by day.—Amen.

MONDAY, APRIL 3.

Theme for the Day.—The Creative Work of God.

Scripture.—The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding.—Isa. 40:28.

But Jesus answered them, My Father worketh even until now, and I work.—John 5:17.

My heart is awed within me when I think
Of the great miracle that still goes on,
In silence, round me—the perpetual work
Of thy creation, finished, yet renewed
Forever, written on thy works I read
The lesson of thy own eternity.

—William Cullen Bryant ("A Forest Hymn").

Prayer.—O God, in the contemplation of Thy hands we are amazed and humbled. Every day reveals some new feature of that creative activity which has been in process since the morning stars first sung together, and goes on evermore. Finish in us also Thy work. Create within us clean hearts, and renew right spirits within us. Cast us not away from Thy presence, and take not Thy Holy Spirit from us. We ask in Jesus' name.—Amen.

TUESDAY, APRIL 4.

Theme for the Day.—Prisoners of Hope.

Scripture.—The Lord looseth the prisoners.—Psalm 146:7.

I have forth thy prisoners out of the pit wherein is no water. Turn ye to the strong hold, ye prisoners of hope.—Zech. 9:11-12.

High walls and huge the body may confine,
And iron gates obstruct the prisoner's gaze,
And massive bolts may baffle his design,
And vigilant keepers watch his devious ways;

Yet scorns the immortal mind this base control!

No chains can bind it and no cell enclose;
Swifter than light, it flies from pole to pole,
And, in a flash, from earth to heaven it goes.

—William Lloyd Garrison ("Freedom for the Mind").

Prayer.—O Lord, we find ourselves in the narrow place in which ignorance and sin have enclosed us. We would be free, but cannot break from our captivity. But by Thy mercy we find release from our prison house, and our hearts are made glad with the liberty of the children of God. Teach us to prize aright this blessing, and to stand fast in the liberty we have obtained. So shall all days be good, and we shall attain the goal of our hope. In Christ Jesus our Lord.—Amen.

WEDNESDAY, APRIL 5.

Theme for the Day.—Led Onward.

Scripture.—I would not live alway.—Job 7:16.

The righteous, and the wise, and their works, are in the hand of God.—Eccl. 9:1.

So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently, that we go
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

—Henry Wadsworth Longfellow ("Nature").

Prayer.—Our Father, we delight in the protection Thy love affords us. We have a feeling of comfort and calmness in the thought that whatever befalls us, Thou art not far away. Pervade our souls with the sense of peace, we beseech Thee, so that we may willingly give Thee our hands at evening time, and depart with joy to the rest that remains to the saints. In Jesus' name.—Amen.

THURSDAY, APRIL 6.

Theme for the Day.—The Voice of God in the Soul.

Scripture.—Hearing a voice, but beholding no man.—Acts 9:7.

As the voice of God Almighty speaking.—Ezek. 10:5.

Diligently hearken to the voice of the Lord thy God.—Ex. 15:26.

With that a still voice in my spirit that moved and that yearned
(There fell a great calm while it spoke),
I had heard it erewhile, but the noises of life are so loud,

That sometimes it dies in the cry of the street and the crowd.

O elder than reason, and stronger than will!

A voice when the dark world is still;
Whence cometh it? Father Immortal, Thou knowest! and we,—

We are sure of that witness, that sense which is sent us of Thee.

—Jean Ingelow ("The Middle Watch").

Prayer.—Father of mercies, we have heard Thy voice in the utterances of prophets and apostles, in the teaching of holy Scripture, in the whisperings of conscience, and most of all in the words of our Lord Jesus Christ. Give us a listening ear and an intelligent mind, that we fail not in the great adventure of learning Thy will and bringing it to pass. And may the voice of God be instruction, warning, comfort, and hope to our souls.—Amen.

FRIDAY, APRIL 7.

Theme for the Day.—The Steadiness of Hope.

Scripture.—I wait for Jehovah, my soul doth wait, and in his word do I hope.—Psalm 130:5.

As for me, I shall behold thy face in righteousness; and I shall be satisfied when I awake, with beholding thy form.—Psalm 17:15.

And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side!
And that somewhere beyond the stars
Is a love that is better than fate;
When the night unlocks her bars,
I shall see Him,—and I will wait!
—Washington Gladden ("Ultima Veritas")

Prayer.—O Lord, we should be unquiet and distressed in mind did we not possess the assurances of Thy word that all is well. In the confidence which that word inspires we go on from day to day, expecting ever greater things to come in Thy providence. Nor is our confidence in vain. Life grows richer as we make larger room in it for Thee and Thy gracious purposes. Strengthen us, we beseech Thee, and make firmer our hope to the end. In Christ's name.—Amen.

SATURDAY, APRIL 8.

Theme for the Day.—The Glory of Zion.

Scripture.—How beautiful upon the mountains are the feet of him that bringeth good tidings. . . . That saith unto Zion, Thy God reigneth!—Isa. 52:7.

Let Israel rejoice in him that made him; let the children of Zion be joyful in their king.—Psalm 149:2.

Rise, crowned with light, imperial Salem,
rise!
Exalt thy towering head, and lift thy eyes!
See heaven it's sparkling portals wide display
And break upon thee in a flood of day.
See, a long race thy spacious courts adorn;
See future sons and daughters, yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies!
—Alexander Pope ("Messiah").

Prayer.—We rejoice, O Lord, in the promise of the coming of Thy kingdom in all the world. The ancient word of hope Thou wilt fulfill. Already we see the dawning of the day upon the darkness of the heathen night. May we count it our joy to labor upon the walls of the new Jerusalem, and thus help to complete the city of our God. And make us worthy to enter its gates with joy.—Amen.

Roman Methodists Protest

—The American Methodists in Rome held a meeting to protest against the action of Archbishop Farley of New York, in issuing a pastoral letter, denouncing the proposed celebration in Rome in commemoration of the 40th anniversary of the Pope's loss of the control of Rome. In this letter Archbishop Farley declared the celebration an insult to the Pontiff and to every member of the Catholic church and urged the clergy and faithful people to enter their protest against the "vile character of this celebration whenever and whenever an occasion offers." Bishop William Burt, Methodist Episcopal bishop of Europe; the Rev. D. Walling Clark, head of the Methodist organization in Italy, and the Rev. B. F. Tipple, pastor of the Methodist Church in Rome, all strongly criticized the pastoral letter. They stigmatize as unworthy Archbishop Farley's words and the attitude of the Vatican towards United Italy, and urge Americans to take part in the celebration.

W. H. Scott, formerly pastor at Marshalltown, Ia., is ill in St. Luke's hospital, Chicago. He is convalescent.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XV. Amos of Tekoa.

April 9. Text for Special Study. Amos 1:1-2:16.

QUESTIONS.

1. In whose reign did the kingdom of Israel sink to its lowest point?
2. What were the qualities of Jeroboam II. as warrior and king?
3. What effect did the condition of Assyria have upon the fortunes of Israel?
4. What was the character of popular worship in Israel?
5. What was the feeling of the people regarding their nation and their religion in the times of Jeroboam II?
6. Describe what is known of the earlier life of Amos?
7. How was Amos prepared for his work as a prophet?
8. How did he secure occasion to preach?
9. Where was his message delivered?
10. How did the book of Amos come to be written?
11. What was Amos' first method of securing the attention of his audience?
12. What nations were condemned by him?
13. Why were these nations chosen as examples of judgment upon sin?
14. For what crimes were these peoples condemned?
15. Had Israel ever been guilty of these crimes?
16. What bearing did these predictions of God's judgment upon neighboring people have on the conception of the extent of God's authority?
17. How do Amos's rebukes of Judah and Israel differ from those directed against the neighboring nations?
18. How had Israel attempted to silence its religious teachers?
19. What did Amos predict as the result of Israel's evil course?

1. THE DAYS OF JEROBOAM II.

There were four kings of Israel who belonged to the dynasty of Jehu. Jehu himself, who had carried out such a merciless reformation, exterminating the worship of the Baals in the kingdom, was followed in 814 B. C. by his son, Jehoahaz. But the weakness of the kingdom, due to the losses of its best blood by war and massacre, were so serious that before the reign of Jehoahaz came to its close in 797 B. C., public affairs had reached almost their lowest ebb. The borders of the kingdom had shrunk, and the army was hardly more than a name.

Elisha was still living when Jehoash, the third king of the dynasty, ascended the throne in 797 B. C. In his days there was

some revival of the fortunes of the nation. Jehoash was a warrior of ability, and recovered much of the territory which Syria had taken from his father. This was in accordance with the desire and promise of Elisha, whose interview with the king is related in II Kings 13:14-19.

The fourth king of this line was the most notable of all. Jeroboam II. began to reign in 781 B. C., and during his long rule of forty years, the kingdom regained almost all of the territories and prestige which it had lost under his predecessors (II. Kings 14:23-29). The prophetic writers give but little space to this remarkable man. Seven verses comprise all the biblical record of his reign. But we are fortunate in possessing the contemporary utterances of the prophet Amos, in whose sermons the character of the times is made evident. It was not to be expected that a man whose policy was so patterned after the broad ideals of Solomon and Ahab would meet the approval of the prophets in Israel. But they were compelled to record the fact that in spite of the evil which he did in following "the sins of Jeroboam the son of Nebat, who caused Israel to sin," he was yet so successful that he restored the frontiers of Israel to their full limits. His kingdom extended from Hamath, between the Lebanon ranges far to the north, to the Dead Sea. He is even credited with having taken Damascus, but there is no independent record of such an event, and Amos speaks of it as a foreign capital on which judgment was to fall for its sin.

It is not improbable that the decline and recovery of the fortunes of Israel was in part due to the condition of the Assyrian empire to the east. When Assyria was weak or quiet, Syria had an opportunity to continue its depredations against Israel. But when, as in the times of Jehoash, the successors of Shalmanezar II. began to disturb the peace of Syria, as happens in 803 B. C., when Damascus was besieged, the pressure of things compelled Syria to relax her hold upon her western borders toward Israel. Indeed, it is probable that Jehoash in his wars against Syria made his submission to the Assyrians, and together with the neighboring states of Phoenicia, Edom and Philistia, paid tribute to the power on the Tigris.

2. POPULAR RELIGION IN ISRAEL.

The influences of Elisha's life had not been forgotten when Amos appeared in Bethel about 760 B. C. There were many prophets

at work, both publicly and privately. Only a short time before the groups of prophets in the kingdom of Israel had gathered their interpretation of the past into the Ephraimite record, of which we studied last week. The schools of the prophets were perhaps at their height of power. Yet they had never undertaken the task which was now becoming imperative.

The worship of the golden bulls set up by Jeroboam I. at Bethel and Dan went onward without awakening any resentment on the part of the religious teachers of the age. The worship was not intended to be idolatrous, for the images were understood to be representations of Jehovah and not of foreign gods. The Baal worship had been practically destroyed by the reformation of Jehu. National prosperity had given the people a sense of security and optimism which expressed itself in the religion as in all other public activities.

To the men of the times who had seen the drastic reforms of Jehu and the decline and subsequent rise of the political fortunes of the kingdom, it seemed a day of delightful prosperity and hopefulness. The prophets of the schools found nothing to condemn in the ordinary worship of the two great sanctuaries and the many other local high-places. Religion was never more sumptuous or regular in its ministries than then. Jehovah was worshiped and was apparently blessing his people with bountiful harvests and successful campaigns. Why should any one speak a word of reproach and warning at a time like this?

3. THE MISSION OF AMOS.

It was just at this time when all things seemed favorable that there arose a prophet in Bethel with a message so sinister and full of warning that it seriously disturbed the optimism of rulers, priests and prophets, and seemed entirely out of harmony with the light-hearted and self-indulgent spirit of the age.

In the town of Tekoa, a few miles south-east from Jerusalem, in the land of Judah, there lived a farmer and herdsman named Amos. The region in which he resided was not rich, and probably most of the people lived a rather pinched and meager life. The kingdom of Judah did not compare in extent and fertility with its northern neighbor. Its rough, rocky southern slopes were little conducive either to agriculture or the raising of fruit. Amos seems to have made a somewhat precarious living from the cultivation of an inferior variety of figs that never quite came to ripeness in the colder uplands of Judah. He also reared cattle for the market,

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at \$1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

and thus was accustomed to visit the cities within reach, for the purpose of disposing of his commodities.

The austerity of life in such conditions, with a certain sensitiveness to the will of God as revealed through the prophets of the past, had prepared this man Amos to estimate at their true value the superficial prosperities of northern Israel in his day. Probably he was accustomed to visit the various cities within journeying distance of his home. Hebron, Bethlehem and Jerusalem were not far away. Perhaps he would go as far as Gath, down on the Philistine plain. And the border line between Israel and Judah was so movable and indistinct that it was easy to cross the frontier into the region of such market cities as Bethel and Samaria.

What he saw in these latter cities aroused his anxiety and anger. To be sure he belonged to Judah. But in the ancient covenants of Israel the people was regarded as a unity. As he saw the growing wealth of these rich cities, the deepening chasm between the rich and the poor, the light and superficial way in which religion was regarded, the ineffectiveness of ritual to safeguard moral values, and the mercenary character of priests and prophets of the popular cult, his soul was stirred within him.

Whether he made a special journey from Tekoa to Bethel in order to preach his message of divine wrath and the necessity for repentance, or whether he used the opportunities offered by his market activities to gradually gain attention as a messenger of God, we cannot tell. But it is apparent that Amos' conception of the righteousness of Jehovah in contrast with what he saw about him of the flippant, unsocial and dishonest life the people were leading, roused him with the passion of utterance and furnished him with a message from God. This experience which opened his eyes to the real need of his time he regarded as his divine call to the prophetic office. And he insisted that one who came through such an experience could no more evade the task of preaching than one who heard the roar of a lion could remain unafraid (Amos 3:8).

So Amos began to preach on the streets of Bethel, and perhaps of Samaria as well. And in the book which bears his name we are the possessors of some of his messages. How long he stayed we do not know. Tradition pointed out his grave in Tekoa. Was the book the product of Amos' own hand, the effort to reach a wider audience with the truths he was attempting to preach; or was it the work of those in the close circle of his ministry, the disciples and helpers whom he gathered about him? We do not know. But in this book we have the first direct record of the preaching of any prophet in Israel. Reference is made in II. Kings 14:25 to a certain prophet Jonah, who was active in the reign of Jeroboam II., and may therefore have been a contemporary of Amos. But of his message we have no other account. The book of Amos is our first literary monument of the prophetic sort, and is therefore one of the earliest books of the Old Testament in the form in which the collection has come down to us.

4. THE SINS OF THE NATIONS.

(Amos 1:1; 2:3.)

In spite of the fragmentary records of Amos' activity we are fortunate in possessing in this book so clear a picture of the times and so competent a disclosure of his own prophetic method. In the first two chapters, which constitute our present study, the method of the prophet is made very clear. He first wins the attention of his audience by commenting on the sins and the approaching punishment of those neighboring nations, against which the animosity of Israelites was

most likely to flame. Five of these neighboring peoples are passed in review, with vivid descriptions of the crimes for which they are to receive punishment. Such an arraignment could not fail to gain the closest attention of any company of Israelites. It was then comparatively easy for the prophet to pass over to Judah and Israel, his own people, and make clear the transgressions for which they too must suffer.

The first verse of the prophecy is a sort of editorial introduction. Its reference to the king of Judah before it mentions the reigning king of Israel would suggest that the book was prepared for its place in the prophetic collection by a southern or Judean editor.

After the manner of the Hebrew writers, who possessed no competent scheme of chronology, the date of the utterances is given as "two years before the earthquake." Of course nothing is known of that particular convulsion, unless it is to be identified with the one mentioned by Isaiah in 5:25. And in a land where there were so many earthquakes, the notation is ambiguous.

Then comes the central text of the prophecy. The second verse contains the burden of what Amos was always saying. His was a message of warning and of judgment. Jerusalem was the place where Amos felt that the worship was carried on with greater fidelity than elsewhere. Or it may be that this verse also was added by the Judean editor as the statement of the substance of what the prophet used to say?

Then there follows that wonderful description of the fate which is about to fall upon the five neighboring nations of Syria, Philistia, Phoenicia, Edom, Ammon and Moab. The form of these little oracles is constant and regular. After the manner of the wisdom writers, as seen in the book of Proverbs, there is that suggestive method of augmentation "for three transgressions . . . yea for four," by which the prophet insists that the sins of the people of these countries are many. But he has in mind one particular sin in each case, which is the ground of his condemnation.

Damascus is rebuked for its cruel treatment of the people of Gilead, when they were subjected to the horrible barbarities of war. The people of Gaza are rebuked for raiding a district and capturing its people to sell them to the Edomites, who were the slave-traders of the time. The Edomites are condemned for their unfraternal conduct toward Judah, their brother, against whom they were perpetually and fiercely at war. The Ammonites are rebuked for their cruel method of gaining new territory by the massacre of helpless clans. And the Moabites are denounced for the sacrilegious crime of destroying the body of a royal enemy, the king of Edom, who was killed in battle.

In each one of these cases the punishment promised is to be thoroughgoing and disciplinary. The destruction of the capital or the leading city in each case is announced. The student could easily make a common form for these little oracles, leaving out the proper names and the particular items mentioned, and it would be discovered to be the same in all cases.

It will not fail to strike the reader that in each of the instances mentioned thus far the prophet is denouncing a foreign nation for a crime that may be called a crime against humanity. It requires no special revelation from God to make people aware of the sin of such atrocious and inhuman forms of conduct as those here mentioned. And yet Israel itself had practiced just such cruelties in earlier days without a thought of their horror. In fact David himself was as merciless in war as any of the tribes here condemned. This is another of the interesting instances of the gradual elevation of prophetic ideals through the centuries.

But a more important principle is observable. Israel for the most part still held the view that each of the nations possessed its own god. Beyond the territories of Canaan it was not usually supposed that Jehovah exerted any authority. In Amos we have the first definite statement of the world-wide rule of Jehovah, which carries with it the argument that the gods of the neighboring nations are only creatures of the imagination. The principle of monotheism, here so boldly advanced, required many centuries in Israel for its complete acceptance.

5. THE SINS OF ISRAEL.

(Amos 2:4-16.)

Turning from these neighboring peoples, the prophet comes home to his own nation with a momentum and rebuke the more convincing because of what has already been uttered. If God punishes foreign nations who have had no special knowledge of his will, how much more shall he require at the hands of his own people the expiation of sins against light!

It is to be noted that whereas in the former cases only a single representative error was denounced, in the cases of Judah and Israel a fuller statement is made, indicating that the prophet could well produce a catalogue of such popular transgressions. More than this, the sins which he charges against Judah and Israel are not those of the common and ordinary level, against the deficiencies of life; but are such as a people instructed in righteousness should have been incapable of exhibiting. Israel had therefore sinned against its divine opportunities. Receiving an education which no other people had possessed, it had forgotten the claims of God upon it and had deliberately gone wrong. Other nations had perished in their sins, but Israel might have been expected to give a fairer account of its life.

But in defiance of these very instructions it had attempted to silence its prophets, to debauch its men of holy life, and to deliver itself over to immorality and injustice. Only destruction could follow such a course. And thus the prophet brings to a close his first arraignment of the nation, with the promise of swift calamity in which neither military strength nor the courage of experience could avail.

FOLLOWING STUDIES.

The next section will deal with "The Social Program of Amos." The next two will deal with the tragic story of Hosea, and then will follow "Isaiah of Jerusalem."

TOPICS FOR SPECIAL STUDY, REPORTS, AND PAPERS.

1. The influence of Assyria upon the career of Israel.
2. The transition from agricultural to urban life in Israel, and its results.
3. A character sketch of the prophet Amos.
4. The literary character of the book of Amos.
5. The methods of the prophets in preaching, as illustrated in the book of Amos.
6. The relation of prophetic writings to those of the wisdom school as illustrated in Amos 1.

LITERATURE.

Addis, "Hebrew Religion;" Cornill, "The Prophets of Israel," pp. 37-46; Kirkpatrick, "The Doctrine of the Prophets," pp. 83-108; George Adam Smith, "Book of the Twelve Prophets," I. 61-196; Harper, "Amos and Hosea," (International Critical Commentary); Willett, "The Prophets of Israel," ch. 5; Articles on "Amos" in encyclopedias and Bible dictionaries.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

—The excellent article on the Union Church at Cassana Park promised last week for this issue has been crowded out. It will be just as vital and timely later as now.

—The way Illinois news is coming in to the Springfield office is a joy to the editors.

—Do we need to say anything this week to remind our readers of the Congress to be held at Springfield April 18-20?

The revival at Beardstown, with Secretary J. Fred Jones as evangelist, began March 19, with a favorable outlook.

E. M. Norton who resides at Danville, is now preaching for Mt. Olivet Church near Paxton, and Potomac, one-half time each.

W. H. Kern is now living at Cissne and dividing his time between the church at that place and at Jeffersonville.

Latest reports from Sword meeting at Augusta, indicate eleven confessions and a deepening interest in the entire community.

Frank Shane of Effingham, could be induced to accept a pastorate for one-half time if not too far removed from his home town.

Thomas E. Israel of Eureka will preach for the congregation at Pittwood. This church has been pastorless for about a year.

The church at East Durham, is being ministered to by Dr. H. B. Robison, Dean of the Bible College at Canton, Mo.

Bellmont church has secured W. R. Couch for one-half time ministry. The church at Maud is expecting Mr. Couch for the remaining part of his time.

Lewis Goos, who has accepted the church at Cornland for one-half time, can be secured by some other Central Illinois congregation for part time preaching.

D. W. Conner of Irving, who recently held a meeting at Palestine, has accepted a call to become pastor of this church and will remove there immediately.

Joel T. Davis, who preaches at St. Joseph, has undergone a very serious operation, but is convalescing in a satisfactory way. He has been bedridden for more than ten weeks.

A. O. Pasley of Sweetwater, has resigned his pastorate and will reside at London Mills, to preach for the church there and at Hermon.

W. H. Cannon of Pittsfield is supplying the pulpit of West Side Church, Springfield, during the time J. R. Golden's meeting is being held in Pittsfield.

The pastor's wife at Kankakee, Mrs. Cassie D. Livingstone, is also a minister and has become pastor of the Prairie Dell Church. She will minister to this congregation for one-half time.

Aurora church will have Evangelist Lew D. Hill for a meeting in June. Mr. Hill has but recently returned from an extended stay in the West and is available for engagements for evangelistic or Sunday preaching.

The revival at Harrisburg, conducted by pastor E. W. Akeman assisted by O. A. Bennett as musical director, has resulted in several additions with prospects for others at the close of the first week.

Lawrenceville church, where B. F. Cato is minister, had an offering large enough on Foreign Missionary Sunday, to continue the support of its Living Link Missionary. This is a strong church, with a pastor who has been very successful in two previous pastorates.

A union congregation known as Isabel Church, for a long time has had Presbyterian pastors, but is now enjoying the ministry of N. M. Beeman, a Disciple who resides at Lewistown. Mr. Beeman is succeeding in securing excellent results, even in the short time so far spent with the congregation.

Iroquois had a revival meeting in one day, recently. There were twenty-five additions at the two regular preaching services, twenty at the morning service and five at night. Fifteen were by confession. The pastor is Frank M. R. Thackaberry, who reports the entire community alive with evangelistic zeal.

The pastorate at Normal will be vacant after April 1, William G. McColley having presented his resignation to take effect at that time. Mr. McColley has been in this pastorate for four years and has done a work of real merit in the community. He has not yet determined upon his future location.

R. E. Hieronymus of Eureka, will appear on the program of the Township Sunday-school Association, to be held in Pekin, April 2nd. Mr. Hieronymus who was for a number of years, professor and president of Eureka College, is now in the employ of the state and is accomplishing a special educational work for the State University.

Watseka is having revival meetings, with Coombs, Halstead and McKinney as evangelists. There have been seventeen additions, and the community is being aroused to a great interest in the meeting. Great preparations were made for the meeting. Household visitation and a religious census of the city was conducted. Ellmore Sinclair is the pastor.

William E. Adams of Danville, addressed the Brotherhood of the Lincoln Methodist Church on the subject of the "New Birth," and himself and address were received with cordiality by the laymen as well as by the pastor. The churches must be coming very closely together, when a Disciple preacher can preach on this subject acceptably before a Methodist congregation.

The church at Saybrook, where C. C. Wisher is minister, exceeded its apportionment for Foreign Missions and secured an offering said to be the largest in years. Every class in the Sunday-school made a contribution. The congregation is considering the advisability of erecting a parsonage and the same will likely be started in a short time.

Denver church took the Foreign Missionary offering this year in a business like way. The membership was asked for a contribution, not only from the pulpit, but every individual in the church was asked by personal solicitation to make a contribution. As a result, the offering was \$600.00, which exceeds the apportionment by 20 per cent.

Ira A. Engle, for three years pastor of Chandlerville church, has resigned his pastorate to accept a call to Carrollton. The latter call has been extended for a period of five years and is a result of the church hearing Mr. Engle preach a year ago. In his pastorate at Carrollton he has been progressive and has allied himself with the forces of the community, insisting on improvement in civic and political affairs.

W. M. Groves of Petersburg, formerly pastor of the church at that place for five years, and now serving his second term as representative in the Illinois Legislature, has accepted the pastorate of the church at Virginia. Mr. Groves is among the legislators who are insisting on reform measures in the present session of the legislature. He is reliably counted upon to stand for measures introduced in behalf of the people.

L. A. Chapman, pastor of Carmi church, is anticipating a tour to Palestine, Egypt and European countries next year. Mr. Chapman will travel independent of traveling bureaus and expects to make the trip within three months' time, for four hundred dollars from New York. He is desirous of having companions on the trip and will be pleased to hear from others who would like to make the journey in this way, whether they are preachers or not.

The churches at Charleston co-operated in union effort on behalf of boys in the city. A. W. Connor of Indiana was present to lead the movement. All expenses were met by the business men of the city. The campaign lasted for five days and George H. Brown, pastor of the Disciples' Church, is unstinted in his praise, both of Mr. Connor and the results accomplished from this union work. He advises all the Brotherhoods to make opportunities for Mr. Connor to conduct similar campaigns in other cities.

News Editorials

First Hand Acquaintance with China.

An enterprising Sunday-school class of young ladies in First Church, Springfield, is becoming interested in missions. A plan has been adopted which insures an increase in their interest and an intimate knowledge of the mission field. The class has about ten members. They wrote recently to one of the missionaries, asking for the names and addresses of an equal number of native young ladies attached to the mission in a Chinese city. On receiving the information, which was gladly rendered by the missionary, each one of the class was assigned one of these Chinese girls and wrote a special letter requesting a reply. The replies are now being received. They evince great joy in the Chinese girl's heart over the communication received, and the interest manifested in the welfare of her people. The replies are no less a source of pleasure. They are inspiring, and other replies are awaited with keenest anticipation. This is first hand missionary work. Quite as much as any money sent, this correspondence may be instrumental in accomplishing good results. It will bring about a vital acquaintance with China, that is likely to result in both money and life being consecrated to this great work. Apart from the final result, however, it may be utilized as an exercise of immediate value, and in a very legitimate way, to increase interest in Sunday-school classes and Christian Endeavor societies or other organizations.

Village and Country Church Conference.

At a meeting of the undersigned, ministers of the village and country churches in Bloomington, Ill., on March 16, after full discussion of the conditions it was decided to issue a call for a conference of village and country church workers of the Christian church. From everywhere we hear of the decadence of rural churches. The advance reports of the thirteenth census indicate that more people than ever live in rural districts. School census gives more children in rural school districts than ever. These need the contribution the church makes to character development. Then there is surely something wrong with the methods and workers in village and country churches. Many have opinions in regard to this and some have set themselves to work out a broader basis of church life in such communities. We need to meet in conference that those who have worked successfully at reestablishing the church in the smaller communities may tell us how it was done that we may face the proper activities that must be taken up by church workers. These are the reasons for issuing this call. It is to be a conference of village and country workers of the Christian church and for them. No one realizes better than we the great need for city workers and the demand made upon the ministers in the metropolitan pulpit. But we are meeting this time to see our work and what we owe it. The date of the conference has been fixed on April 24th and 25th. The place has not been fully decided upon but W. D. Deweese, Bloomington; N. H. Robertson, Stanford, and J. P. Givens, Lexington, were appointed a committee on place and will report for next week's papers. The committee on program is J. W. Street, Mackinaw; R. B. Doan, Armstrong, and Myrtle B. Parke, Carlock. We desire this to be an invitation to every village and country church worker in the brotherhood to come and help and be helped. There will be some expense to advertising this meeting and we ask all ministers who will, to present the matter to your congregation at your earliest convenience and take an offering on Sunday night for this purpose. Send the offering to W. D. Deweese, Bloomington, saying the purpose for which you send it. Brethren, pray for his meeting and plan to come. Program given in full next week.

J. W. Street, Mackinaw, was made temporary chairman and any inquiries sent to him in regard to the conference will be gladly answered. Lodging will be furnished free but we decided that all meals should be paid for by those attending the conference.

The above statement and call is signed by the following: J. W. Street, Mackinaw; J. Fred Jones, Bloomington; W. D. Deweese, Bloomington; Rochester Irwin, Long Point; John P. Givens, Lexington; T. T. Holton, Bloomington; Myrtle B. Parke, Carlock; J. C. Reynolds, Arrowsmith; N. H. Robertson, Stanford; C. C. Wisner, Saybrook; R. B. Doan, Armstrong; L. Hadaway, Minier; Osceola McNemar, El Paso; C. R. Mitchell, Cooksville; W. Homer Storm, Cissna Park.

Eureka College

The Sins of an Optimist.

For three years I have been known as a "hopeless optimist." I have gone up and down the state shouting in the most optimistic manner, that we would win this endowment campaign for Eureka College. It was my sincere conviction that this was necessary to save the institution. Hope and optimism have carried us this far; but I have been convinced, by recent developments, that we have gone too far with our optimism. We have not only convinced the people that we would win; but we have convinced them so enthusiastically that they are actually refusing to do what many of them have definitely promised to do.

Many people in Illinois seem to think that we have the balance of our money buried somewhere; and that on the evening of the last day, we will simply dig it up and announce to the world that we have our campaign completed. To all such, permit me to say, this is not true. The truth is, we need \$23,000 to finish our proposition. The time is rapidly passing, and unless matters change very radically, we will come to the end of our campaign without the money pledged.

There is no need for this. We have plenty of money in this state, and apparently have plenty of friends; but each man is waiting for the other fellow to give the money. It is easier to shout than it is to pay. Then we have another thing that annoys us somewhat. You will hear many people talk about that impersonal thing called the "brotherhood." Men will say "Why doesn't the brotherhood give this money?" They forget that they are but a part of this brotherhood; and that they have not done their duty by the college.

It is very apparent to the casual observer that the Disciples are face to face with a crisis in educational matters. There is not a school among us that has its financial affairs in the condition they would like. The next few years will tell the story for or against us. We have tried heroically, in Illinois, to do our part in the settlement of this problem; and while we are not discouraged, we are disappointed. There has not been a month for the past year, that I have not visited enough men, who, by every rule of expectancy, should have contributed the balance of the fund we are trying to raise. This campaign may fail. We may come up to the end of the time without the pledges. But it will be without my consent and over the most earnest protest that I can make. I shall be greatly pleased to hear from any one, who has anything to suggest, concerning the work we are trying to do. And I hereby promise that I will not sin again during this campaign on the side of optimism.

H. H. PERISS.

Chicago

By Vaughan Dabney.

E. M. Bowman, Austin Hunter and Meade E. Dutt, represent the Disciples on the general committee of arrangements for this celebration.

The Sunday-schools of Jackson Boulevard and Englewood are in a contest. Thus far the former is leading, having on a recent Sunday 600 in attendance.

The work of Basil Keussel, our missionary to the Russians and Bulgarians, is full of promise. At a recent meeting for Bible study, Mr. Keussel preached to 40 men. The meeting lasted two hours.

The special train for the afternoon service of the Chicago Heights dedicatory services of April 2 will leave La Salle street station at 12:50 Sunday, instead of 2:00 p. m. as previously announced, and will return to Chicago after evening service. However, those desiring to return to the city for evening worship can leave at 4:30 p. m. Geo. L. Snively will assist the pastor, E. D. Salkeld, on that day.

The Tercentenary Celebration of the translation of the English Bible will be observed in Chicago during the week beginning Sunday, April 30. The general committee of arrangements composed of representatives from the evangelical churches in Chicago and vicinity have suggested the following themes for study and discussion on April 30:

"The Story of the Growth of the English

Bible, from the First Translation into English;" "The Influence of the English Bible on the English Language and Literature;" "The English Bible and the Life of the People: its Influence on customs, laws, government and social life;" "The Place of the English Bible in Missions;" and "The English Bible in the Spiritual Life of the English Speaking People."

"One of the most historic events in the life of the Chicago Disciples," said Dr. E. S. Ames, in acknowledging the Sarvis farewell social at Hyde Park Church on March 23. Representatives from most of the Chicago churches were present to participate in the choice fellowship and uplift the occasion afforded. Remarks by W. D. McClintock on behalf of the church and Dr. H. L. Willett, on behalf of the Chicago ministry, intensified the interest of Chicago Disciples in the commendable undertaking, so successfully carried out, and caused all to feel optimistic about the future work of these two such consecrated and well-equipped workers. Mr. and Mrs. Sarvis leave Chicago Tuesday, March 28. After touring the middle west for a few months they return to Chicago for a short stay. From here they go to Montreal and sail for Liverpool July 20th. Before reaching their destination they visit Italy, Germany, England, France, India, arriving in Shanghai Dec. 5th.

Conference in Suburban Churches.

On invitation of the Baptist, Congregational, Methodist and Presbyterian churches of Morgan Park, Ill., pastors and delegates from suburban churches around Chicago convened at Morgan Park, March 14, for a suburban church conference, which lasted the entire day.

"The Suburban Community" was defined by Rev. W. S. Abernethy, of Berwyn, after which Dr. W. E. Barton, Oak Park, told of the "Kind of Preaching Needed in the Suburb." He believes that the suburb is the last stand of the neighborhood. The suburb is more than the bedroom of the city. It still has the home. Sermons in the suburb must be intellectually strong and interesting. With the suburbanites theological discussion is a dead issue; the appeal must be to human life and to religious indifference.

"In Oak Park," said the speaker, "people do not hate God, but they are indifferent to Him."

The suburban preacher must grip the conscience of his hearer and cause him to realize the perils of the city.

"There is no shorter road to hell than through the suburb," said Dr. Barton, "for the man who desires to leave the city to escape moral and spiritual responsibility for its salvation, but who desires to save his own little, lazy soul. His automobile will become a whale's belly, if he becomes a Jonah."

Rev. Orvis F. Jordan, pastor of the Evanston Christian Church, presented the "Problem of the Evening Service" in a forceful manner. He said that we must take into account the social structure of the suburbs. In Evanston he has found all kinds of people from the resting saints to the restless sinners of the board of trade.

There are three ways of solving the suburban Sunday evening service problem.

First, eliminate the service entirely.

Second, solve it by perversion—that is, eliminate religion from the service. Let the preacher become an actor, but let him remember that he will always be a poor one. Vaudeville methods may attract the people for a time, but add no stability to the church.

Third, divest the pulpit of fads, follies, politics, and such things, and enlist the con-

gregation in the service, having much lay preaching, and thus bring about a revival of constant evangelism. Make the evening service sanely evangelistic.

He said: "I doubt if the churches in Evan-

ston have increased in membership very much during the last year. The First Congregational has grown some, but the high Episcopalian Church has made the greatest gain."

INTER-CHURCH CONSERVATION CONGRESS

Held in Decatur, March 20-21, a Most Interesting and Significant Gathering.

BY O. W. LAWRENCE.

The Inter-Church Conservation Congress was held primarily in the interest of the country church, but its scope was broad. It included all the interests of country life—the church, the school, the home and everything that has to do with the welfare of the family in the country.

The congress was inter-church in every respect, so far as its work was concerned, but it is one of many such congresses being held throughout the country by the Board of Home Missions of the Presbyterian church. The National Board of this great church has created several departments for work and research. This is its latest adventure—a department of church and country life. Dr. Warren H. Wilson is superintendent, and is doing for the country church what Mr. Stelzle in a like department is doing for the laboring man. The work however is being done in a manner quite in keeping with the Presbyterian church's spirit of unselfishness and helpfulness to all.

Many of the speakers came from distant states, among them Prof. H. W. Foglet, of Kirksville, Mo., normal school, an eminent authority on the country school; Dean J. H. Skinner of the Agriculture College of Purdue University, Indiana; Miss Martha Van Rensselaer, of Cornell University, Ithaca, N. Y., an eminent authority on domestic science. Besides these were men who have succeeded pre-eminently with country churches in various states.

Farmers and Preachers Present.

While not largely attended the congress was representative. It was a pleasure to see as many farmers as preachers in the meetings. The president of the "Farmer's Association" of central Illinois was on the program. The president of the largest Grange in this part of the country took part in the discussion. It gave the writer pleasure to see many of our own preachers in the meetings—more perhaps than of any other one church. We are awake to the great problem.

Much time was given to the discussion—and it was a free for all, give and take, in the most wholesome manner. Such subjects as "The Place of the Church in Rural Life," "The Social Value of the Church," "The Place of the Country School in the Community," and "Reasons Why Farmers Retire to the Towns," brought out lively discussions. The relation of the land owner to the tenant came in for its share of discussion also and created some lively tilts.

There were several charts and banners placed about the room where we met (The First Baptist Church). The large banner just behind the pulpit contained the following quotation from Prof. Chas. F. Curtis: "The American system of farm tenantry is the worst of which I have any knowledge in any country." This statement brought out objections from the land owners and defense from Dr. Wilson. Another significant chart showed that of Illinois farmers 47½ per cent owned their farms and 53½ per cent were tenants. Then followed the discussion of the relation of the land owner to the country church near his farm. It was generally agreed that just as he paid school tax to keep up the school, so he should also contribute to the rural church.

A Survey of Conditions.

Among the most interesting features of the program was the report of Rev. Clair S. Adams on "Prevailing Rural Conditions." Mr. Adams had been sent by the department of the National Board to make a survey of the church and country in Central Illinois. He went into each community and gathered his statistics in person. He covered many subjects. I can give but one feature of his report which covered the country round about Danville, Bloomington, Decatur and Springfield. He made a careful survey of 225 churches, including country and small towns only. He reports out of that number 77 growing, 45 standing still (report in-



Rev. O. W. Lawrence, Minister Central Church, Decatur.

cludes past ten years), 56 dying and 47 dead. By dying he means gradually losing membership and by dead he means where services have been abandoned altogether.

This survey included all denominations. Of the churches surveyed, 27 were Christian churches. Of this number 13 were growing, 5 standing still, 4 were losing ground and 5 were dead. Our own country churches showed the best percentage of growth of any religious body surveyed, except the Presbyterian, and Mr. Adams explained that was not a fair test since he went only to places where there was a live Presbyterian church in order not to create any suspicion and be introduced by the local minister. Of those showing the greatest percentage of loss the Methodist had suffered most. Out of 55 Methodist churches surveyed 18 were dead, and only 12 were growing. The others were at a standstill or dying. The Baptist showed but 4 growing.

Failed to Serve Community.

Mr. Adams attributed the death of a church in almost every instance to the fact that it failed to serve the community. He gave some deplorable figures, too, on the support of the country preacher. He found one country church served by a bright, active, consecrated man who gave all his time

to the church for a salary of \$400 per year. The members of his congregation had purchased within the past year six automobiles, not one of which cost less than \$2,000. The salary question caused a lively tilt between the farmers and the preachers. One farmer declared his preacher was well-paid—he could hire four men on the farm for the price given the preacher. Another farmer said the preacher did not earn what he did receive. For example, he had five men employed on his farm, and the preacher had never called on them or made their acquaintance. A woman then remarked the preacher always called when money was needed, but seldom otherwise.

Preachers On the Defensive.

You can imagine how such remarks as these would bring a company of preachers to their feet. The chairman had a hard time holding them down to one at a time. No man lost his head, however. One city preacher said he had been raised in the country and had since kept in close touch and that according to his observation the average farmer gave about one-fourth as much to the church according to his ability as the business man in town. Dean Skinner, of the Agriculture College of Purdue University, came to the preachers' defense by saying that when a young man graduated from the agricultural department of the university he never thought of accepting an agricultural position for less than one thousand or twelve hundred dollars. And why should the young man from the Bible college who had spent more time on his education do less? The whole discussion, however, resulted in the feeling that the preacher who served the community and made his church a real center of social and religious service would be paid sufficiently. A country pastor declared the farmer was not stingy, he only needed educating.

The whole trend of the Congress was to the effect that the country church ought to be a center for every activity of the country life—a place for social gatherings, for meetings of an educational nature, a place for culture and entertainment. It ought also to furnish a play-ground and supervise the play. The most significant in a long list of resolutions adopted call for the fulfillment of the following conditions:

Resolutions.

The effective generalship of the religious forces of the state under a state inter-denominational commission or federation of churches, and the consolidation of local church work under local church federations, and as rapidly as possible the organization of church activities on the basis of parishes regarded as geographic districts:

The activity of the church as the parish social center, the promoter of recreative, artistic, and intellectual activities of that half of life's activities in which people engage because of the uplift and satisfaction which they contain.

Together with the regular preaching, within the possible hearing of every citizen of the state, of those ideals of personal life and social service which are our heritage from Christ.

The efficiency of the rural schools and their adaptation to rural needs, ultimately to be affected in many instances only by the consolidation of numerous districts in the support of one central school, and the deliberative consolidation of the activities of the church, the school and the home.

On the whole the Congress was most enjoyable and wholesome. The daily papers gave large place to it reporting it on the front page with full headlines like a political convention. The fact that the country church is up for discussion is hopeful. Central Church, Decatur.

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Church Life

—Negligence in proof-reading made us say last week that Mr. E. M. Bowman would report the great climax meeting of the Women's Jubilee in New York City next week. If we were compelled to put up with a mere man's report of this gathering we could find no layman better prepared by information and sympathy to do justice to the event than Mr. Bowman. But he will be the first to agree with us that Mrs. Bowman's name is a more promising announcement than his own would be. And the type should have said Mrs.

N. L. Collins of St. Augustine, Ill., has taken up the work at Walter, Okla.

W. J. Cocke of Lexington, Ky., has accepted the pastorate at Greensburg, Ind.

O. L. Cook, pastor at Hutchinson, Kan., assisted in the revival services held at Belmont, Kan.

A district convention will be held at First Church, Jeffersonville, Ky., on April 13 and 14.

R. W. Abberley of Cincinnati, Ohio, is in a short meeting at Lincoln, Neb., with H. O. Pritchard.

C. C. Maple, formerly of Ridgeville, Ohio, has accepted a call to the church at Buckley, Mich.

Charles E. McVay, song evangelist of Hardy, Neb., has some time open for summer meetings.

Frank Thompson, pastor at Bristol, Va.,

reports four additions on a recent Sunday, and 306 in the Sunday-school.

Robert Graham Frank, pastor at Liberty, Mo., assisted A. W. Luce in a meeting at Excelsior Springs recently.

The evangelistic services held at Topeka, Kan., by the five churches there under the leadership of Charles Reign Scoville closed on March 19.

The Iowa state convention will be held this year at Ottumwa, June 19-23. It is expected that a thousand representatives of the Indiana churches will be in attendance at the meeting held at Columbus, May 15-17.

E. J. Willis has resigned at Kirksville, Mo., to take up the work at Lancaster, Ohio. Mr. Willis is leaving the work in excellent condition at Kirksville, sixteen having been added at two services recently.

A mass prayer meeting was held at the church at Newcastle, Ind., recently, and was participated in by all the churches of the city. Its object was to launch a campaign to prevent the return of saloons in this territory.

The Brotherhood recently organized at First Church, Marion, Ind., held an open meeting on March 16, which was largely attended. Addresses were given by J. K. Shellenberger, Wooster, Ohio, and J. P. Myers, pastor of the church.

Book Award for Best News Item

In order to raise the quality of our news contributions and increase their quantity—The Christian Century proposes to give each week until further notice, a book worth from \$1 to \$2.50 for the best-told news paragraph sent in. The item must reach the office not later than Friday morning, and is to be furnished exclusively to The Christian Century. The points on which the award will be made are: (1) The importance of the subject matter (2) the interpretation of the subject matter and (3) the interesting style in which it is reported. The length of the article will not count. It may run from 100 to 600 words. The writer will take the editorial point of view unless his name is to appear as the author. The award will be announced in each issue of the paper for the preceding issue. The item will be designated and the name of the book announced but the name of the author will not be published. Illinois reporters will send their news to the Springfield office. All others should be sent to the main office.

The new church recently completed at Petaluma, Calif., was dedicated on March 12. L. O. Ferguson, the pastor, was assisted in the dedicatory services by A. C. Smither of Los Angeles, who gave the principal address, George Meeker, secretary of the state board, D. A. Russell, editor of the Pacific Christian and H. H. Guy of the Berkeley Bible Seminary.

A good letter from C. G. Brelos, of Galveston, Texas, describes the great wall of that city built as a protection against the waves of the sea and calls attention to the need of building a moral wall against vice and sin which rolls in upon the town. He reports the progress of his work as gratifying. The American society is fostering the struggling church there.

Central Church, Warren, Ohio, in raising a fund for some local work has asked each member to contribute the equivalent of one day's income. This is an excellent plan, being fair and equitable to all. It gives each

one a chance to have a part in the work and at the same time does not ask anyone to do more than he is able to do.

The corner stone of the new church at Eugene, Ore., was laid on Sunday, March 12. J. S. McCallum, the pastor, A. F. Sanderson, acting president of the Eugene Bible University, and several local pastors of other churches participated in the service. This will be a handsome edifice of stone and brick and when completed will represent an expenditure of over \$50,000.

The rally of the Disciples of New York City held in connection with the jubilee meeting of the Women's Missionary Movement was held on Thursday, March 30, in the First Church, 142 West 81st street. The following were speakers: Mrs. M. E. Harlan, corresponding secretary of C. W. B. M. of Indianapolis and Miss Florence Miller, jubilee representative of C. W. B. M., Louisville, Ky.

R. W. Abberly closed a meeting at Lebanon, Kan., March 19. In the four weeks, 151 were added to the church, half of this number being men and boys. Percy R. Atkins, during his ministry of fifteen months here has doubled the membership and led his congregation in a splendid building enterprise. The outlook is bright here for a great work.

Central Church, Wichita, Kan., Walter Scott Priest, minister, is making a splendid record in her missionary offerings this year. This congregation now supports three Living Links on the foreign field and one on the home field. That this is the outcome of real spiritual activity in the church is further shown by the fact that thirty-six members have been added recently at the regular services.

The evangelistic services held at Topeka, Kan., by the five churches there under the leadership of Charles Reign Scoville, closed on March 19, with all records broken. One thousand and seven were added in thirty-four days, seventy-five more than were added at Oklahoma City in the same length of time. An audience of five thousand filled the auditorium at the closing service, and many were turned away.

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F. F. Walters, pastor at Independence, Mo., preached a sermon on missions to a large audience on March 19, preparatory to the budget offering, May 7. In the evening W. C. Pierce of Chicago, gave an address on Adult Bible Class Work to an audience of 1,200, which was helpful and inspiring. The Sunday-school enrollment on this day was 308, and an effort is being made to reach the 1,000 mark on May 14.

The new church at Shelby, Mo., was formally dedicated on March 12, Geo. L. Snively of Lewiston, Ill., preaching the dedicatory sermon. Erected at a cost of less than \$18,000 it is a beautiful example of modern ideas of church architecture. The building is complete in every detail, each department of church work being carefully considered in the plans.

R. L. Brown recently conducted a successful twelve days' meeting at Rochester, Ind., with the pastor, E. S. Farmer. There were fifty-one additions. A Brotherhood was organized with fifty-six charter members and \$1,800 was subscribed to remodel the building. All the departments of the church are in splendid condition with the whole membership enlisted in the work. The Sunday-school is now one of the largest in the city.

Leslie Wolfe writes the following from Manila, P. I.: "Augustin Manikis, one of our brethren, who is a colporteur for the British Bible Society, recently baptized a man in the sea at Patungau, province of Cavite, where a new congregation has recently been organized. Jose R. Guitierrez, an exhorter in the M. E. Church, was baptized by our evangelist, Juan Natividad at Baliwag, last month. Jose studied the Bible for himself and without any help from us came to the conclusion that he should be baptized. Then he sought out our evangelist. Jose is a young man yet, knows some English and gives promise of making a good preacher. D. C. McCallum and wife arrived in Manila from Australia, yesterday. He is to have charge of our college at Vigan. J. Stuart Mill is stopping with us a few days on his way from Australia to Kentucky."

There is a singular fragrance of spring and its spiritual counterpart, the awaking of new life, in the pre-Easter appeals of Dr. Wm. Bayard Craig, to his Lenox Avenue congregation in New York City. Dr. Craig believes the Lenten season may be used with great profit. "Every individual feels a physical renewing in the spring. Lent is a time of spiritual renewing for the Christian. These weeks of Lent preceding Easter commemorate the closing scenes in the life of our Lord, the weeks that were spent in the depths of the Shadow of the Cross, fighting our battles against sin and error and winning salvation for men. The Truth of God and all the throbbing life of Christendom are in the call to Christians to give the first place in thought and effort to Christ and the Church during these Lenten weeks." The observance of the Lenten time as an occasion for deepening the spiritual life and entering more fully into the power of our Lord, is an increasing custom in churches of the Disciples.

Turned Out to Die

To preach the Gospel for forty years for the poorer churches and then to be left homeless and penniless is a sad lot. This is the experience of S. S. Landrum. For forty years, and more, he preached, chiefly in the South. Now that he is old and frail, and no longer able to serve he is compelled to seek shelter in the Confederate Veterans' Home, at Austin, Texas. He said just before entering the home, "I gave but little of my life to Caesar. I gave it all to Jesus. I would rather live on the crusts of my brethren than to enjoy the

fat of the land provided by the state or the nation." Why should the faithful old soldier of the cross and the scores of others like him, be left to suffer for the lack of the ordinary comforts of life? If the government under which we live can afford to pay men who have spent their strength in its support, the Church of Christ cannot do less. The most ordinary demands of business and humanitarianism make it imperative that the church provide for her aged dependents. To fail to do is to sacrifice the world's respect.

Then to fail to provide for S. S. Landrum and others like him is to come short of the apostolic order. Paul said, "The Lord hath ordained that they that preach the gospel shall live of the gospel." And the same apostle urged the Corinthian Christians to a generous contribution for the poor saints, without reference as to whether they had served in the pulpit or pew, for there was no clergy class in apostolic times; they were all brethren. Shall we who stand for the apostolic order, so far fail of the apostolic spirits as to turn our aged fellow-servants of the Lord out to die? Surely not, for we plead for a full gospel. And through the National Benevolent Association we are exemplifying it. It is for the care of these fathers and mothers in Israel that the Easter offering is taken.

Institutional Work in Mexico

The People's Institute which was dedicated March 12, might be said to be an experiment. We are walking untrod paths, at least for Mexico. Our endeavor is by a public reading room, out-door gymnasium, game room, baths, night classes in English, book-keeping, Spanish literature, declamation, free medical clinic, socials, Bible classes and religious services, to lift the general community to higher ideals and lead individuals to Jesus Christ. So far we have announced our religious meetings as only one of the activities, and make it plain that no one is in any way obligated to attend these because of his enjoying other privileges of the Institute. Thus we are endeavoring to show by example as by precept the great error in the two extreme influences in Mexico today that are about to make of her a nation without a religion—fanatical Romanism on the one hand, and the rankest materialism on the other. Of course we are meeting with opposition from both of these sources, especially the former which is bringing to bear every possible pressure on the "faithful" to keep them from our influence. We have however, received the most marked encouragement from the government, having been granted concessions never before given to Protestant missions.

The future of The People's Institute is in the hands of Him who has so wonderfully led us in this work up to the present. Whether all our hopes for it will be fulfilled we do not know, but if we can only follow the indications of the all-wise Father, many friends have thought that it will mean an important step in advance for the evangelization of Latin America.

C. Porfirio Diaz, Coah.,

S. G. INMAN.

La Junta, Colo.

We are in the midst of a revival conducted by Joseph F. Findley, pastor of Central Church, Pueblo. Mr. Findley, near the beginning of every service, uses the stereopticon and lectures on Palestine. He follows

with an evangelistic sermon and, though he is quiet, simple and direct in his talks, he is sowing the seed of truth in many hearts. To date there have been nine additions and there is the best of prospects of many more. A goodly number are thinking honestly and seriously of surrendering themselves to Christ. Last night the church was packed and four made the good confession. The church itself is being quickened into new life and vigor and many of the members are doing personal work among their relatives, friends and neighbors. We believe God is blessing the meeting and that Mr. Findley is truly representing the Master among us. For this we are rejoicing.

RAYMOND C. FARMER.

Foreign Society Notes

The missionaries in Harda, India, have secured a piece of land adjoining the present hospital for the new building. The original

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as a token of appreciation of the good work done by the medical missionaries.

India and China are both afflicted with plague. Dr. Drummond writes that Harda is practically deserted, and on this account the annual convention will be held in Jubulpore March 2-6.

The Women's College in Japan has this slogan for the year, "A larger enrollment and a music teacher." The question of a music teacher is a question of money. If the churches will contribute a half million dollars this year the music teacher needed and other teachers can be sent to the fields.

The Indian Christian Missionary Society has recently baptized its first convert. This station is at Kota. Dr. John Panna is the missionary. The Indian Christians raise the money and direct the work.

P. A. Sherman and his associates have been preaching and singing and selling literature among the pilgrims at Bandakpar. These pilgrims number not less than fifty thousand. "Among this crowd we all worked as best we could. In the morning we divided into groups and went around among the crowd preaching to little groups as they sat about the fire. In the afternoon we did bazar preaching with the whole force and in this way attracted large crowds. On Sunday we marched through the entire bazar singing "Victory to Christ." The ladies in the group sold about two hundred gospels. Dr. Fleming had her medicines along and healed the body while she told the story."

Dr. A. L. Shelton of Tibet has been speaking in the rallies and before the churches ever since his return. Dr. Shelton has had a great experience, and has a great message. His is heard always with profit and delight. Carey E. Morgan spoke of his message as "So simple, and beautiful and wonderful."

The outlook for the greatest offering in our history is bright. Never before have the churches made such serious preparation. Great numbers of the churches have backed up the offering with the every-member canvass. This takes more time and in some cases has delayed the offering, but it will largely increase the offerings.

We urge that the offerings be sent in at once. The society must put its notes at the banks which are now falling due. Send in what you have on hand and if there is

more to be collected, make another remittance later.

A goodly number of new Living-links have been reported. Many others are still pressing on and will reach that goal on Children's Day.

The Foreign Society has just received a gift of \$2,500 from a good woman in Illinois to be used in building Dr. Drummond of Harda, India, a new hospital. Another kind woman from Indiana has just given \$1,000.

STEPHEN J. COREY, Secretary.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic for April 9: Painting the States White.—Ps. 14:1-7.

"Except your righteousness exceed the righteousness of the scribes and the Pharisees, ye shall in no wise enter the Kingdom of Heaven." This was a frank and fearless arraignment of the lifeless formality of the religious leaders in the days of our Lord, and a call from Jesus to his disciples to a vital religion. It is one of the regrets every Christian has, to see how largely the Phariseism rampant at the opening of the Christian era, has been repeated in the church through the centuries of her history. We are forced to say that, but for glaring and frequent exceptions, the vital teachings of Jesus have failed of their legitimate fruits. Not that Jesus is at fault, but because men have been content with proper forms void of substance.

But if we are humiliated with our past we should look to the future with high expectations. These are days of practical religion. We are insistently demanding that men shall make their religion of vital and practical consequence. The classification of things sacred and secular no longer obtains, because all things are sacred which are right, whether it be the things which occupy our attention in the counting room on Monday or the things of our religious worship on Sunday. Men must be righteous every day. The Pharisee has lost caste within the ranks of this newer spirit of Christianity. It is making itself felt in the war of Christian men on graft. Alderman Merriam, one of the mayoralty candidates of Chicago, is an example. His platform is anti-graft. He is pleading for and promises simple honesty in the executive office of that great

city. He is an active member of the Presbyterian church. The agitation against the immorality of high finance, the excessive hours of labor for both men and women, the employment of child labor, extortionate prices and low wages and poor conditions of work are practical results of our attempts to send Phariseism to the scrapheap of religious experience.

It is in this category that the temperance movement must be placed. While from the point of view of economic advantage no valid argument can be made in the defense of alcoholism, Christians are saying that anything that is injurious to men and women must be thrown aside. The frightful results in poverty, disease and crime which can be traced to this vice are well known. Chiefly, therefore, through the agency of the Anti-Saloon League Christian men have set themselves the task of driving the traffic from the country. And in the doing of it they are but seeking to put the principle of righteousness into practice. Since Jesus came to give us life, and since intemperance is the enemy, the destroyer of life, both of which are self-evident, every Christian who would exceed the Scribes and the Pharisees in his righteousness, must be the sworn enemy of intemperance. This must be true first of his own personal life and, also of his attempts to drive the business from the land. This is one of the innumerable opportunities open to us all in our prayer for the coming of the kingdom.

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An Open Letter to the Churches of Christ in all the World

We must plant more churches in the younger states and growing cities of the Home Land. Last year in these new and difficult fields, north, east, south and west, the American Christian Missionary Society organized 135 churches and enlisted 741 members. It has 285 missions well on the way to self-support. This is not a tithe of what it has opportunity to do. Two-thirds of America's population is Christless, largely because it lacks a chance to be simply and only Christian. Its loyalty lingers for our liberality.

Our request is for you to order "without money and without price" supplies for the May offering, and that you use the same in an effort to secure an offering from every member of your Church. We entreat you to help us get the information to the people and to provide an opportunity for them to give as each "purposeth in his heart," not grudgingly but willingly, "for God loveth a cheerful giver." You will find "The Puzzled Ranchman," "Seeing American Missions," "The Empire of the Pacific Northwest" and "The Empire of the East" especially informing and inspirational.

We have profited greatly this year by suggestions from Disciples everywhere. This enterprise of American Missions is the business of the whole church and as servants we need the whole church's counsel. Write us.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

Carew Building, Cincinnati, Ohio.

Parting With His People

(Continued from page 11.)

And what say you of this in the days of your prime?" Apprehended by Christ Jesus." I proclaim it in my last sermon here as minister as the oldest and the newest and the best bit of news I know, and I proclaim it as the distinctive glory of the souls of men. We have been apprehended by Christ Jesus, and nobody is out of his grip.

Presses On.

And Paul does not play at the holy business. There is in the words, "I press on," the sleepless passion of the persecutor; there is in the word the hot-footed intensity of a hound that has got the scent. Do you lay your mind on that figure? Have you watched a hound that has just found the trail? Keep that in your mind and then hear the Apostle Paul, "I press on." Having found the scent, the trail, the track, "I press on if that I may apprehend that for which he apprehended me." And that was the supreme ambition that moved him. And mark you, if that be the ambition of the Christian life, the mind centers not upon a detached reward, but upon a vital character. We are not ambitious, if we are Christians, for something outside us, we are ambitious to realize something within us. We are never going to golden streets in heaven unless there are first of all golden streets in our souls. The golden streets of paradise are first of all to be found in the radiant highways of the spirit, and the pearly gates of paradise are first of all to be found in pure lustrous motives that open out into rooms and fields of unselfish service. No one is going to have anything worth calling a harp in glory who has not already harped music in his own soul. But these things are symbolisms not of a heaven outside, but of a heaven within. And the only crown I covet, and it is the only crown coveted by the Apostle Paul, is a crown of glory, which is a crown of life.

What Ambition Like This?

I want to ask you, my brothers, what ambition you would place alongside this? What is there to be named in comparison with it? I suppose that when we reach our fiftieth birthday, there are many things that once concerned us that begin to look very little. When we reach even the prime of our life, there are certain things that begin to drop as unworthy of a man's ambition and crown; and certainly in comparison with the ambitions of the Apostle Paul, every other kind of ambition seems exceedingly trifling. Everything else seems to pale with the swift transit of the years. Mere ease sours into disquietude. Money has fewer and fewer markets as we get older. You did not catch that, did you? Money has fewer and fewer markets as we grow old. Fame turns tawdry, like street decorations after the rain. In every other kind of ambition "the worm dieth not, and the fire is not quenched." But the Apostolic ambition lives on, and endures, and is satisfying—the ambition which has partnership in the purposes of Christ, which has fellowship with the heart of Christ, which seeks to become clothed in the glory of Christ.

And now I come to my closing words, and I wish I knew how to speak them. I have prayed, if you will pardon that personal word, more perhaps than usual, that in the closing words of my ministry many a man and woman may find the epoch of their life.

And now my last word to you is this: God's holy love has hold of you just now. You all have been apprehended by Christ Jesus. Tell the good news to yourself. Tell the good news to others. Answer the love-grip. Kneel and obey.

"O Love that will not let me go,
I rest my weary soul on thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."

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Charles Clayton Morrison, Editor

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